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*July 7/190*  
**Report of the Celebration of**  
**the Centennial of the Incorporation of the Town**  
**of Marlborough**



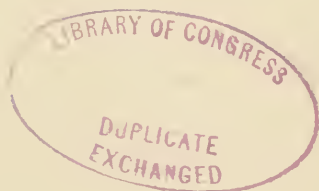
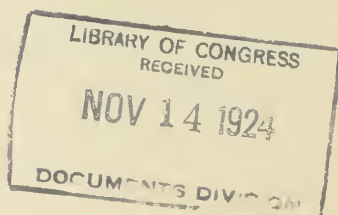
*August 23<sup>d</sup> and 25<sup>th</sup> 1903*

*Compiled and Published by*  
**Mary Hall**

*Hartford Press*  
*The Case, Lockwood & Brainard Company*  
*1904*

*Suppl. Copy*

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By MARY HALL.



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DEDICATED TO MY FATHER

**Gustavus Ezra Hall**

WHOSE LIFELONG INTEREST IN MARLBOROUGH  
INSPIRED HIS DAUGHTER TO  
STUDY ITS HISTORY

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THE compiler of this volume is greatly indebted to all persons who have assisted in gathering so much valuable material of historical interest for the Marlborough Centennial, especially to Mr. F. C. Bissell for his faithful study of the town boundaries and the preparation of the map showing the evolution of the town from the three towns of Hebron, Colchester, and Glastonbury. Thanks are also due to Miss Frances Ellen Burr for services as stenographer, to Mr. George S. Godard, State Librarian, for helpfulness at the State Library, and to Hon. John Bigelow and Hon. William H. Richmond for financial assistance in publishing this Report.

The ancient map of Hebron has been inserted to supply what was lacking in the ancient map of Marlborough.







CONGREGATIONAL CHURCH.—CENTENNIAL DAY.

## MARLBOROUGH, CENTENNIAL.

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The first meeting of the citizens of the town of Marlborough was called at the residence of Miss Mary Hall on the evening of August 25, 1902, to discuss the celebration of the centennial of the incorporation of the town in August, 1903.

Rev. George P. Fuller was chosen chairman and Theron B. Buell secretary.

It was voted to celebrate the one hundredth anniversary of the incorporation of the town in August, 1903.

It was voted that an executive committee of ten be appointed by the chair.

The following committee was appointed :

George W. Buell,  
Frank H. Blish,  
Roland Buell,  
Charles Carter,  
Charles A. Clark,

David Buell,  
William W. Bolles,  
Willis W. Hall,  
John H. Fuller,  
George Lyman.

It was also voted that Honorable William H. Richmond of Scranton, Pennsylvania, and Honorable John Bigelow of New York city be invited to preside at the historical services, and that Mr. Hart Talcott be invited to act as one of the vice-presidents.

At a meeting called for July 6, 1903, the following hospitality committee of five ladies and five gentlemen was chosen :

George Lyman,  
George Buell,  
Roland Buell,  
John Lord,  
Roger B. Lord,

Mrs. George Lyman,  
Mrs. George Buell,  
Mrs. Mattie B. Lord,  
Mrs. John W. Day,  
Mrs. Roger B. Lord.

## Committee on decorations :

Robert T. Buell,	Mrs. F. H. Blish,
Leon Buell,	Miss Helen Buell,
John H. Fuller,	Miss Fannie Carter,
Frank Myers,	Miss Hattie Buell,
Wm. F. Joyner,	Miss Effie Buell.

## Committee to collect antiques and arrange an exhibit :

Mrs. Clayton Bolles,	Miss Edna Buell,
Mrs. Frank H. Blish,	Charles E. Carter,
Clayton Bolles.	

## Committee on music :

Miss Edna Buell,	Mrs. Clayton Bolles.
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## Committee to confer with selectmen for the purpose of securing funds for expenses in addition to private subscriptions :

John Lord.	George Lyman,
William W. Bolles.	

## Committee for picnic :

John Coleman,	C. E. Carter,
Paul Roberts,	W. W. Bolles,
B. Lyman.	

Treasurer, George W. Buell.

## TREASURER'S REPORT.

Contributed by citizens, . . . . .	\$63.50
Contributed by town, . . . . .	71.75
Received for dinner tickets, . . . . .	67.25
	<hr/>
	\$202.50
Paid caterer, . . . . .	\$200.00
Paid for dinner tickets, . . . . .	2.50
	<hr/>
	\$202.50



The following program was decided upon by the town committee :

### Program.

**Sunday, August 23d.**

Historical sermon  
By Rev. Joel S. Ives.

**Tuesday, August 25th.**

Hon. John Bigelow of New York.  
Presiding officer.

- 11 a. m. Prayer by Rev. Samuel Hart, D.D.  
Historical address, by Miss Mary Hall, Hartford.  
Military history of the town, by Mr. John H. Fuller of Marlborough.  
Town boundaries, by Mr. F. Clarence Bissell of Hartford.  
Reminiscences, by Mr. Hart Talcott, Hartford.
- 1 p. m. Dinner.
- 2 p. m. Hon. Wm. H. Richmond, Scranton, Pennsylvania, president.  
Paper on The Skinners, Lords, and Bigelows, early settlers of the town, by Mr. David Skinner Bigelow  
Address and greetings from the Connecticut Historical Society, by its president, Rev. Samuel Hart, D.D.  
Introduction of Hon. John Bigelow, by Mr. Richmond.  
Address by Hon. John Bigelow.  
Address by Hon. Wm. H. Richmond.

The celebration of the one hundredth anniversary of the incorporation of the town of Marlborough was begun Sunday morning, August 23d, with services in the Congregational Church.

The following is a faithful notice of the Sunday proceedings as printed by the *Hartford Conrant* August 24th :

Marlborough, the smallest town in the state, began yesterday centennial exercises, which will continue tomorrow with marked enthusiasm. One sees evidences of the celebration as soon as Marlborough Mills is reached, going over from Glastonbury, for flags are flying from residences, a large flag floats from a new flagpole in front of the Methodist Church, and another from a pole in front of Miss Mary Hall's summer home, opposite that church.

The exercises yesterday were of a religious character and were held in the Congregational Church, which was handsomely decorated through

the courtesy of the Cheney Brothers of South Manchester, who not only donated the flags and bunting, but sent over men to do the decorating. Over the entrance to the modest church edifice, a characteristic New England country church, was hung a United States flag, and the interior walls were draped with flags and colored bunting, hung between the windows or festooned along the top. Back of the platform hung a large flag, and on either side "1803," "1903," and above it, suspended from the ceiling, was a large stuffed eagle, holding in his claws the shield of the United States, flanked by flags. Looking down from the organ on the right of the platform, standing on each front corner, were two large stuffed owls with heads turned in a 'cute way, as though looking wise at what was going on.

In front of the pulpit were crossed flags, and the communion table was decorated with potted flowers and cut flowers in vases. The interior of the church presented an attractive, patriotic appearance. The large audience completely filled the edifice and many stood during the services, which began soon after eleven o'clock and lasted for about two hours. Rev. George P. Fuller, the pastor of the church, presided, and was assisted by Rev. R. J. Kyle, pastor of the Congregational churches at Gilead and Hebron, both of which suspended services yesterday in order that their congregations might participate in the Marlborough exercises.

The singing was by a mixed choir of nine voices, led by Mrs. W. O. Seyms, the organist. The singers were: sopranos, Mrs. H. A. Spafard, Mrs. C. J. Douglas of Boston, Mrs. F. W. Little, Mrs. E. H. Tucker, Mrs. R. F. Porter; alto, Mrs. G. F. Mitchell; tenor, J. L. Nott; basses, R. F. Porter, W. O. Seyms. They sang the anthems, "Blessed is He," and "Remember Thy Tender Mercies," and Mrs. Mitchell sang "Nearer Home." The organ prelude was "Processional March in F," by Barnard, the offertory was "Resignation," by Ashford, and the postlude was "Ceremonial March," by Maxfield. The Congregational hymns "All Hail the Power of Jesus's Name" and "When I Can Read My Title Clear to Mansions in the Skies" were sung by choir and congregation. The invocation was by Rev. R. J. Kyle of Gilead. Rev. Joel S. Ives of this city read the scripture lesson, prayer was offered by Rev. George P. Fuller, and the responsive reading was led by the pastor, the selections being Psalms 122-124. The benediction was pronounced by Rev. J. S. Ives.





REV. JOEL IVES.

## HISTORICAL SERMON.

BY REV. JOEL S. IVES.

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A few weeks since, I chanced to speak of this service at Marlborough in my office in Hartford in the presence of Rev. Dr. Chesebrough, who has just celebrated his ninetieth birthday, and he at once remarked, "That is the place where the minister preached behind the bar in the hotel." We are met under far more encouraging circumstances today.

You will find my text in the prophecy of Haggai, the first chapter, the 7th and 8th verses :

"Thus saith the Lord of hosts: Consider your ways; go up into the mountains, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord."

There is a peculiar interest in this text from the prophecy of Haggai, where the Lord calls upon the people to go up into the mountain and bring the wood of which they were to build the house, for it is reported that Mr. Mason, the first pastor of this church, was ordained while the people sat upon the timbers which they had drawn from the mountain to build the house. This was in May, 1749. Taking the text in its general application, we may rejoice that the people gathered the timbers and built the house, and that we have God's promise for it that He will take pleasure in it and be glorified.

The Connecticut town and the Connecticut church in their beginnings were coincident. The history of the one is the history of the other. The old towns like Hartford, Wethersfield, and Windsor, and the towns along the Sound, New Haven, Milford, and Stratford, were each begun as a religious enterprise. In many cases the pastor gathered around him his flocks as a starting point for a settlement. The organization of the Stamford church was made in the old country and brought intact to its present dwelling place.

In the later history of the towns the same thing is true. For example, in old Stratford, at the close of its first pastorate, a second church was organized because of some difference of opinion, and later moved to the beautiful Pomperaug Valley, and was the beginning of Woodbury and the towns that have been formed in that neighborhood. Washington, Bethlehem, Roxbury, for example. For a long period of years, therefore, the origin of the town and the origin of the church were practically identical. It is fair to affirm that the foundations of our state are religious foundations. Civil affairs were closely allied to matters of religion. The General Court authorized the Saybrook convention of 1708-9, out of which grew the Saybrook platform. Connecticut has exerted an influence upon the nation and the world, because of these religious characteristics and because of the character of her people, far beyond what would naturally be expected from her size or numbers. A Frenchman who had heard so much of Connecticut and the place it had taken in the affairs of the world was interested to find it upon the map, and when it was pointed out exclaimed, "What, that little yellow spot!" In size and numbers we are small, but with reference to the influence exerted by the commonwealth we can take great pride.

There have been marked changes in the population of the state. For many years we were made up of country towns. As late as 1830 New Haven's population was 10,000 and Hartford's 9,000. A man still living told me that he had hunted for partridges on the hill where the capitol now stands. Our fathers sought out their houses upon the hilltops. There was a passion to acquire large territory. The towns, organized in the first place upon the rivers and the shores of the Sound, early sent out pioneers to the neighboring mountain ranges, and from early times also there was a drift from Connecticut into what is now Vermont and New Hampshire, where may be found many towns identical in name with those in Connecticut and Massachusetts. We may well rejoice in that Christian civilization that early reached out to help "our brethren in the wilderness," — that wilderness being at first in New England, later in New York and Ohio. From generation to generation, in that westward march of empire, in the settlement of the



West, and the carving out of great empires in what we used to study about as the Great American Desert, climbing the Rocky Mountains, descending the Pacific slopes, leaving everywhere the impress of a Christian civilization, Connecticut always had her full share. For the "Winning of the West" and "The Leavening of the Nation," Connecticut has given more than \$4,500,000 through the treasury of the Home Missionary Society. No less than 100,000 of New England ancestry may be found in the magnificent states of Washington and Oregon. It is this Christian civilization which has made the nation what it is, and in this building of the nation we cannot speak too strongly of the foundations upon which the old towns were built, of these Christian influences which have given the foundation of Christian character, of these Christian homes where boys and girls were trained in what we sometimes used to think a rigid discipline,—studying a catechism rather than riding a bicycle. But yet no one can doubt that out of these country towns and Christian homes have come the men and women who are the very brain and brawn of our land. The contribution from the rural communities to the life of the nation is a large contribution. The cities owe a debt to the country which they will find it hard to meet. Had it not been for these Christian homes, and "the sanctuary in the midst thereof," we should not have had the nation which is our joy today. This marvelous development, and this rapid growth, which thus far have been able to endure and solve the increasing problems, are because of the foundations laid in the past, and because the sanctuary has been ever in the midst of the community life. There is not a community in the state without its church spire pointing toward heaven. No society was allowed to be organized until it had proven to the General Court its ability and its willingness to build a meeting house and support the regular ministrations of the gospel. Davenport, Hooker, Beecher, Bushnell, Taylor, Tyler, and a thousand more are only the samples of honored names Connecticut contributes to the continuation of the 11th of Hebrews. We may be proud of our Connecticut ancestry.

We are here met to celebrate the centenary of the incorporation of the town, but the ecclesiastical history of the community is older far.

The original petition to the Honorable General Assembly for permission to hire an orthodox minister to preach the word of God in what is now Marlborough was signed by the inhabitants of the towns of Colchester, Hebron, and Glastonbury, whose names were as follows :

Epaphrus Lord,	Benjamin Kneeland, Jr.,
Ichabod Lord,	Dorothy Waters,
Benjamin Kneeland,	John Kneeland,
Samuel Loveland,	Joseph Kneeland,
William Buell,	John Waddams,
Joseph Whight,	Abraham Skinner,
Ebenezer Mudge,	David Dickinson.

This petition was dated May 15, 1736, and addressed to the Honorable General Assembly, then sitting at Hartford, and reads in substance as follows :

We would humbly show to your honors our difficult circumstances, that some live seven, some eight miles distant from public worship, and several of us have weakly wives who are not able to go to the public worship of God, and would humbly show to your Honors that there are above sixty children in our neighborhood which are so small that they are not able to go to any place of public worship; and now we would humbly show to your Honors that we have the liberty of those parishes whereunto we belong to assemble together, and, as often as we can, to hire an orthodox minister to preach the word of God amongst us. We, your humble servants, humbly pray your Honors would please to grant the liberty hereof, that we may not be counted transgressors of the laws, and as we would, being always bound in duty, humbly pray.

This petition was granted without release from parish taxes May, 1736. April 30, 1737, thirty-two signers inform the Honorable General Assembly that they have hired a minister most of the year, and pray to be released from parish taxes; this was negatived May, 1737. October 2, 1740, eleven persons in Hebron, three in Colchester, seven in Westchester, and nine in Eastbury petition again; they state that they desire their children to be trained in the fear of God and a knowledge of the Gospel. They also state that their limits embrace 172 persons, and their list £1,661. As they are not at present able to bear parish charges, they ask liberty to hire six months annually and a release from parish taxes. Notice was given said societies to appear, and the petition was negatived in October,











In tolerable Grievances which they hoped to have redressed  
~~and~~ oblige to attend the pub. worship at their res-  
 pective parishes, whereas if P parishes are large and  
 without of memorialists can with abundance of ease  
 discharge all their parish Charges.

Upon the whole the memorialists humbly pray that  
 this Assembly would take into their wise Considera-  
 tion of Circumstances of Memorialists and Grant  
 that they may by order of this Assembly be relieved  
 from payment of Taxes to their respective parishes  
 for support of the Minister thereof, for and during  
 such time or times as agreeable with of liberty  
 Given them as aforesd they shall hire a minister  
 among their selves, which will abundantly ease of  
 Memorialists ~~say there is no one as in Duty bound~~

Shall ever pray &c,  
 Dated 30. of April 1737.

Joseph Meland  
 Isaac Meland  
 Abraham Jay  
 Robert Copwell  
 Nathaniel Dunkam  
 Rachel Jones  
 Chas Waters  
 Delmerence Waters  
 Daniel Day

Ephraim Lord  
 Jacob Lord

Henry Meland  
 Samuel Adams  
 David Bigelow  
 Mosen Carter  
 Benjamin Carter  
 John Adams  
 Mark

Daniel Adams  
 Joseph Kellogg  
 Samuel Duns  
 Wm Duns  
 Timothy Duns  
 Abraham Duns  
 Joseph Duns  
 Benjamin Duns  
 Davis Dickinson  
 Charles Lovejoy  
 Sam Lovejoy  
 John Wadams

(Registered in both Houses)



1740. Hebron was petitioned by eleven taxpayers to be released from parish taxes September 22, 1740; the town voted to release them.

September 24, 1745, thirty-four signers live six, seven, and ten miles distant from places of worship, and they again petition their desire for parish privileges, and ask that a committee be appointed to view and report. The committee reported lines for a society. Negatived April, 1746.

The list of the petitioners from the several towns was as follows :

Hebron, . . . .	£997:18	11 petitioners.
Colchester, . . . .	£481:13	9       “
Westchester, . . . .	£383:18	5       “
Eastbury, . . . .	£488:17	10       “
	<hr/>	
	£2,352: 6	35 petitioners.

In this same month of April, 1746, after their petition was negatived by the General Assembly, forty-three petitioners appoint William Buell their agent to present their case to the next session of the General Assembly. They represent that they have had winter privileges ten years, that Hebron and Colchester do not oppose, Westchester is four or five miles distant and a river intervenes, the meeting house in Eastbury six and one-half miles distant and near the northwest part of the society — mountains and rivers indicate a separate society. The people are united. Negatived May 10, 1746.

Eastbury's opposition to the separation seems to have been that it would greatly reduce and enfeeble their society, they having been subjected to great expenses by the death and settlement of ministers. Joseph Pitkin, the committee that located Eastbury meeting house, testifies that the land in the middle of the society is poor, and they could not accommodate the south-east inhabitants without going too far south for the general good. Westchester, May 25, 1746, through its committee, Wells and West, who located Westchester house sixteen years before, testify that the southernmost of the three places was selected as most of the people lived that way, and they supposed those living north might be set to a new society.

The following reasons for a remonstrance to be presented to the General Assembly by a committee from the Westchester church may be of interest:

They, the Westchester people, are but three or four miles from the meeting house as located by the Assembly committee.

They settled two ministers in sixteen years.

They are much weakened by taking off the south part of their society (Millington).

Few farms are unimproved.

It will kill two societies to make one; Eastbury has already had a brief, that is a special tax for the support of the society.

April 9, 1747, fifty-three signers renew their petition for a society in accordance with a committee's report. Eastbury opposes through its agent, Hubbard, and in other ways, but notwithstanding all opposition the society was incorporated and named Marlborough, May 11, 1747, but those taken from Eastbury shall pay rates to that society for four years; this is eleven years after the first petition to the General Assembly for permission to hire a minister six months. The location of the meeting house was established May 8, 1748.

October 4, 1748, at a meeting legally warned, it was voted to apply to "your Honors for a tax of one shilling on the acre for the term of four years on all land that is not salable by law that is in the society of Marlborough aforesaid, of which land there is a considerable tract in said society owned and held by nonresident proprietors living in the province of the Massachusetts Bay, the value of which land, notwithstanding the great burden which we have aforesaid, increased since we were made a society to double the value."

In May, 1749, six persons taken from Eastbury can no longer bear the burden of paying taxes in both places, which last year were 7s. 6d. on the £, beside the settlement of their minister. They ask release from the General Assembly, but the Assembly negatived the petition. In May, 1750, eight signers renew the petition, which was negatived. But the petitioners did not lose courage. The society voted unanimously to set a meeting house on the top of the hill on the east side of the highway, twenty-eight rods north of Ezra Strong's, and to







appoint a committee. A petition was also made to the General Court for a confirmation of this vote for location. The clerk of the committee informed the General Court that they have laid two rates of 4s. and 2s., appointed a building committee, set up a frame, 48 x 36 ft., and covered it, May 14, 1750.

These committees seemed to have worked faithfully and harmoniously, hiring preachers for six months and gaining independence from the various societies that they had heretofore belonged to, but they did not complete a church organization until the council met to ordain Mr. Mason in May, 1749. A church was then gathered, composed of such members as were in good and regular standing in those societies to which they belonged previous to the organization of this church; they drew up a confession of faith and a covenant, which were adopted by the church, and after such organization they formally voted to request Mr. Mason to take the pastoral charge of them, which he accepted. Tradition says that Mr. Mason was ordained on the timbers drawn to erect the meeting house by the committee appointed in May, 1749. The committee appointed to secure timbers having done its duty, another committee was appointed to employ workmen to raise and cover the meeting house in 1749, the expense of doing this work being covered by a tax of four shillings on the pound. This committee having done its work, the church was glazed, which seems to have reduced their resources to such an extent as to compel them to call a halt in the expenditure of money for the church until April, 1754, when it was voted to make a pulpit "in our meeting house," and to make seats and pews, and to "seal" said house up to the windows, and also to make two pairs of stairs. It was also voted during the same year to make one tier of pews on the back side and on both ends of our meeting house, and two tiers of pews on the fore side of said house, and the remainder of the lower side of said house to be filled with seats.

In 1755 it was voted that the committee provide joice and boards at the society's cost for the gallery floor. December 10, 1756, voted that Sergeant Asa Foote procure lock and suitable fastenings for the meeting house at the society's cost. In 1761 certain charges were brought against Rev. Mason, which

were supposed to have been proved, and he was dismissed after a pastorate of twelve years ; but by a subsequent council he was restored to the ministry, and settled at Chester, Conn., where he died.

After being supplied for a time by pastors from neighboring churches Rev. Benjamin Dunning was settled, his ordination taking place in May, 1762. During this year more work was done on the galleries, and they were finished in 1770. In May, 1773, Mr. Dunning was dismissed, having served the church eleven years. Mr. Dunning later settled in Saybrook, and died there. In October, 1773, Rev. Huntington preached as a candidate, and accepted a call extended to him, but later declined. The society renewed their call in 1776, and he was ordained the following May. Mr. Huntington having been ordained, the people continued their efforts to improve the meeting house.

They vote in 1777 to erect pews in the body part of the meeting house, and in 1782 they vote to shingle the front side of the roof. In 1787 they vote to procure pine clapboards to cover the front and two ends of the meeting house, and the following year the north side was covered with pine. In 1789 the inside of the house and the outside doors were painted. In 1792 they vote to plaster the church if it could be done for £30, and two years later they shingle the north side of the meeting house. Mr. Huntington was dismissed from the pastorate after twenty-one years of service ; he was afterward a minister in Middletown and North Lyme, dying in the latter place. The next step in the completion of the meeting house was painting it on the outside, and at the same time replacing the chestnut shingles with pine shingles and painting the roof.

The finishing of the meeting house took place in 1803, when it was voted to pay Eleazer Strong \$30 to underpin and lay the steps ; thus the house begun in 1749 was not completed until 1803, being fifty-four years in building, and finished by laying its foundation stones last. The town was incorporated 1803, and we are therefore celebrating the century of the completion of the meeting house, and the incorporation of the town.

After the dismissal of Mr. Huntington the church was without a pastor for several years. Calls were given to Rev.

Sylvesta Dana in 1798, Rev. Vincent Gould in 1799, Rev. Ephraim Woodruff and Rev. Thomas Lewis in 1801. Some twenty different names are recorded as preachers in the seven years that followed Mr. Huntington's dismissal. The settlement of David B. Ripley in 1804 followed closely the completion of the meeting house and the incorporation of the town. Mr. Ripley was ordained September 19, 1804, and continued pastor of the church until March, 1827. During the last two years of Mr. Ripley's pastorate a fund of \$3,000 was raised by voluntary contributions, which was increased by a legacy of \$1,000 from Mrs. Patience Lord Hosmer, and other smaller legacies, to upward of \$4,000.

After the dismissal of Mr. Ripley, the pulpit was supplied by John Hempstead, James Noyes, and Joseph P. Tyler, till September 29, 1828, when Dr. Chauncey Lee was called from Colebrook, Conn., to the pastorate of the church: he accepted the call and was installed November 18, 1828. The membership at this time was seventy-six: twenty-one males and fifty-five females. Forty-six were added to the church in 1829-1830. Dr. Lee remained pastor for nine years. After the dismissal of Dr. Lee the pulpit was supplied by Rev. William F. Vail, Rev. Benjamin Ela, Rev. William Case, Rev. John F. Norton, and Rev. Robert D. Gardner. Rev. Hiram Bell was ordained February 29, 1840, and remained its pastor until 1850. During the pastorate of Mr. Bell this present house was built. I quote from his own story of the building of the new church:

The old house having become cold, uncomfortable, and unpleasant as a place of worship, there was an increasing desire for several years in the minds of a great part of the society to erect a new house. But no sufficient action was made with reference to it until January, 1841, when Captain Moseley Talcott drew up a subscription paper, and by great and praiseworthy perseverance, assisted by some others, amid many discouragements, succeeded in obtaining subscriptions sufficient to warrant the undertaking.

At a special meeting of the society, March 11, 1841, Moseley Talcott, Augustus Blish, George Lord, Edward B. Watkinson, Horatio Bolles, and William Finley were appointed a committee to receive proposals for building a meeting house, to view meeting houses recently built, and obtain plans and cost of the same, all to be submitted to the society at a subsequent meeting. At a subsequent meeting of the society, March 24, 1841, it was voted to accept the subscription in favor of building a

new meeting house, and Moseley Talcott, Horatio Bolles, Alvan Northam, Edward B. Watkinson, William Finley, William Phelps, and Augustus Blish were appointed the building committee. At an adjourned meeting April 7th, the building committee were authorized to dispose of the old house and contract for the building of the new one. At a meeting May 31st the building committee were directed to build a basement room under the new house.

According to the above authority and directions the committee contracted with Messrs. A. & S. Brainard to build the walls of the basement room of stone, and with Augustus Truesdale to erect and finish a house upon it for \$2,600. The stones were drawn from the north part of the town near Seth Dickinson's by individuals without any expense to the society. The basement room, about thirty-five feet square, was commenced about the 1st of August and completed so that the house was raised the 7th of September, being thirty-eight feet by fifty-six feet and twenty-foot posts. Mr. Truesdale finished his contract in January, 1842, just about one year from the time the subscription paper was first started.

June 13th, the last sermon was preached in the old house. The pews had been taken out of the lower part of the house on the Friday previous, and the audience for the most part sat in the gallery. On the next day the house was razed to its foundations and the ground cleared away for its successor, which stands about the length of it farther back than the old one. The text of the last sermon was from 1 Cor., 7:31: "The fashion of this world passeth away."

Public worship was held in the schoolhouse during the summer, but in the fall the committee fitted up the basement room so that the congregation convened there from the first Sabbath in December till the house was dedicated. The house was carpeted and the pulpit cushioned and the communion table, sofa, chairs, and lamps procured by the Ladies' Sewing Society at an expense of \$120. When the house was nearly completed there was a general wish expressed by the members of the society to procure a bell. With this end in view, General Enos H. Buell volunteered his services, drew up a paper, and, after commendable and indefatigable exertion, he obtained subscriptions sufficient to enable the society to make arrangements for procuring one. The house was dedicated March 16, 1842. The sermon was preached by the Rev. Dr. Tyler of East Windsor Institute. Music was under the direction of Mr. Madison Woodward of Columbia. The day was pleasant and a large number of people were present.

Mr. Bell adds that there were two instances worthy of notice in the audience that day — Captain Theodore Lord and Colonel Elisha Buell were present with their descendants to the fourth generation.

The earlier deacons were William Buell, Joseph Kellogg,

Joel Owen, David Skinner, Thomas Loveland, Cornelius Shepard, David Skinner, Jr., Thomas Carrier, Jonathan Northam, Eben Strong.

Rev. Warren Fiske was installed December 17, 1850; dismissed January 12, 1859. Rev. Alpheus J. Pike was installed March 8, 1859; dismissed February 27, 1867.

After the dismissal of Mr. Pike, Rev. S. W. G. Rankin supplied the pulpit most of the time for four years, when Rev. Oscar Bissell was installed, March 29, 1871. Mr. Bissell remained five years, being dismissed October 10, 1876. He is now living in Massachusetts, and a son is following in his father's footsteps. Rev. Charles W. Hanna supplied for a year, and was installed August 2, 1877. He was dismissed May 7, 1879, and after pastorates at South Canaan and Falls Village is now pastor at East Canaan. Rev. Jasper P. Harvey supplied for one year, and was installed the following year, May 19, 1880, being the last pastor installed. He was dismissed July 25, 1882, and is now pastor at Columbia. Since the dismissal of Mr. Harvey the church was supplied by students from the Hartford Theological Seminary, and by the following: Rev. Henry Holmes, Rev. James Bell, Rev. Charles D. Ross, Rev. H. W. Vail, and Rev. Eben H. Jenkyns. Mr. Jenkyns is now settled in Sebago, Me. Rev. George P. Fuller, the present pastor, began his pastoral duties May 1, 1902.

We have seen the value of these Christian institutions, these Christian foundations in the history of these towns of this honored commonwealth. And that which should rest upon our hearts is the fact that what was so valued in the past is of no less value today, and is our hope for the time to come. If any danger more than any other faces us it is that we will trust in our wealth, our numbers, our extent of territory, our prowess as a world power, and forget that the thing which gives the promise of perpetuity for the commonwealth is that integrity of character and that allegiance to Christian truth which has been proclaimed from generation to generation in those old towns. And therefore, as we are here gathered, the representatives of this neighborhood of churches, we are to remember, we are to tell it to ourselves again and again, we are to impress it upon our children, that there is no service too great



and no sacrifice too costly for us to make in order that the sanctuary may be maintained in the midst of our communities. We have celebrated today the patience and persistence of these people of Marlborough, the sacrifices they endured which makes it possible that we may gather in this sanctuary today, and let me impress it upon your thought, let me make it as emphatic as possible, that here is a sacred heritage — that you of today hold these things in trust and that as stewards you must render an account. And let me repeat, and again repeat, that there is no service too great and no sacrifice too costly that this church may be maintained, and that religious institutions may ever exert their ennobling influence in this community.

We will do well to remember those who have gone out from this community into the life and work of the world. You may find your representatives in every state in the Union, and in every enterprise of the world's achievements. The appeal rests upon every well-wisher of Marlborough that everything that can be done should be done to maintain the prosperity of this institution. So that, as the people of the past have gone up into the mountain to gather wood for this building and stones for its foundations, Jehovah may take pleasure in it, and be glorified in all the succeeding years.

Permit me to call the attention of all well-wishers of this good old town, not forgetting those who have gone out beyond its borders, that if they would serve their generation and do honor to the noble ancestors of the past, they can find no better way to accomplish this than in seeing to it that on their part they contribute of their service and love and money to the up-building of this church of Jesus Christ. May each one see to it that he pays this debt as God shall bid him.

In closing let me emphasize one thought that ought to ring around the world, in the face of all the scoffing of all these days of worldliness and indifference and achievement of our time, that God has placed His church in the world to redeem it, that God is pleased to save the world through the church, that there is no factor in all the world's inventions and accomplishments of greater import for the world's good than the Christian church. And God, who has given His own dear Son in order that through the cross of Calvary there may be an

abundant redemption, while carrying forward His plans with infinite patience, will complete them to their final consummation. As God in olden time selected Abraham and his seed to save the world, so today and through the days to come, God has put His church in the world to save the world. The fiat has gone forth and none can stay it. It is not because of our wealth, nor of our achievements, nor of our possessions stretching around the globe, nor of our manufactures and inventions, but it is because of the humble, faithful, consistent followers of the meek and lowly Jesus, who day by day fulfill their tasks and wait in humble faith, that the army of the Lord's hosts shall march under the banner of the blood-red cross to completest victory. And to His Name be all praise. Amen.



## MARLBOROUGH CENTENNIAL CELEBRATION, TUESDAY, AUGUST 25TH, AT THE CONGREGATIONAL CHURCH.

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The centennial of the incorporation of the town was a success, notwithstanding the heavy rain of the night preceding the day and of the day itself.

Reporters of the *Hartford Courant* and *Times* were on hand and helped us celebrate, as the following extracts show :

*The Hartford Times:*

MARLBOROUGH, August 25th.

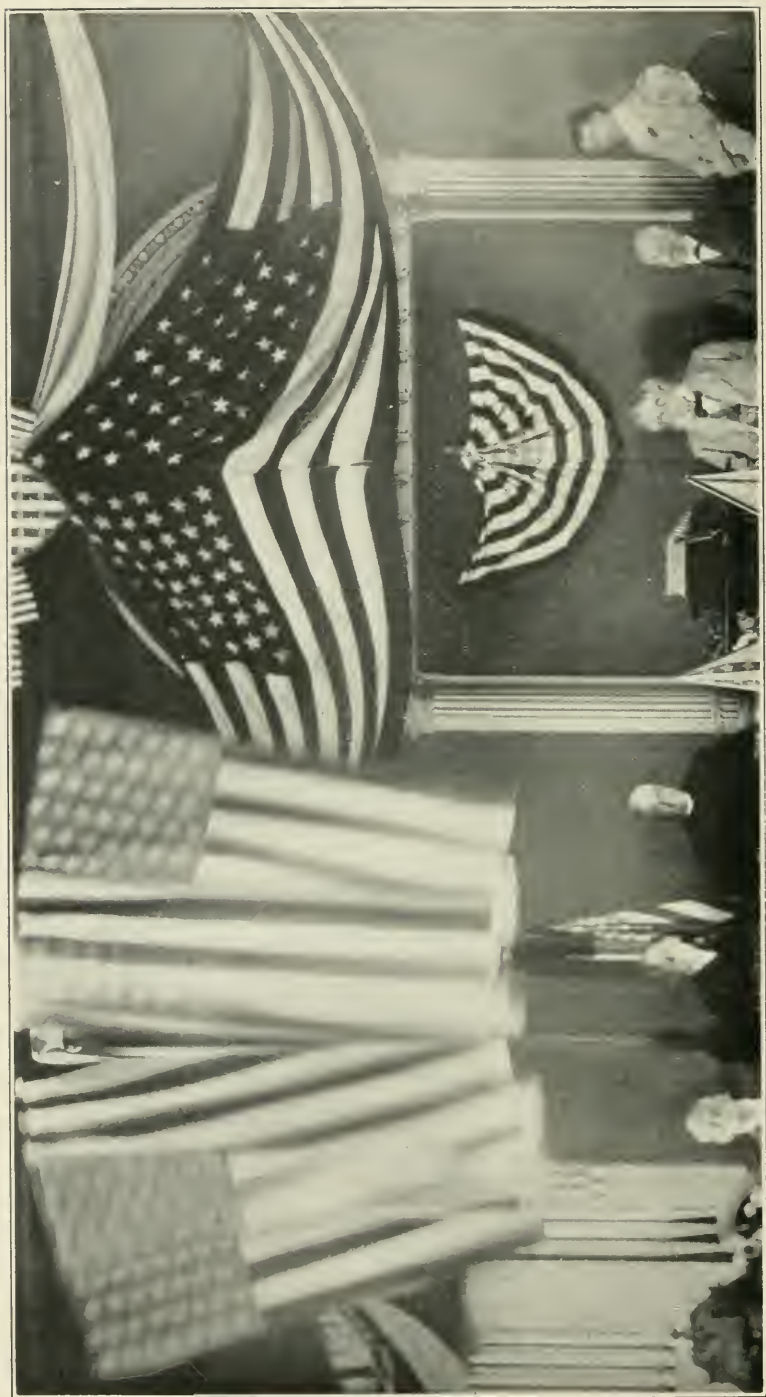
In the days of classic antiquity certain places had their presiding divinities, or spirits. Marlborough's presiding spirit has sounded the bugle note of the hundred-year cycle, and it is now echoing from the hilltops all about here. This slumbrous old town has shaken itself and it is now wide awake, and has blossomed out in patriotic colors. Flags are flying to the breeze, and there is a general air of rejuvenescence. Miss Hall's big and hospitable mansion is thrown open to as many guests as it will hold, and it will hold a goodly sized number, as it did 150 years ago. And this centennial has brought it back to the hotel mark again.

While attending yesterday the opening services in the old church (now beautifully decorated by some of the Cheneys of South Manchester) the shades of a vanished past seemed to troop by. It is an ever moving throng — now coming on to the stage of action, now vanishing into the past, or into the unknown future. The future merges into the present, the present becomes the past, and past and future are the two great seas of eternity, between which we play our little parts. The Pilgrims builded better than they knew. The poor old *Mayflower* and its precious freight were saved for a wise purpose. These little New England towns laid the foundations of a republic that is to take a hand — the leading hand — in the history of the world's great future.

The *Hartford Courant*, August 26, 1903, said :

Residents of the town of Marlborough and those from other places associated with them, did themselves proud and reflected much credit on the old town in the exercises commemorating the one hundredth anniversary of the incorporation of the town, yesterday, which were held in the Congregational Church. The weather was very unfavorable, for it rained steadily all the morning until nearly the hour for the





SPEAKERS CENTENNIAL DAY.

services, eleven o'clock, and about a half hour before they ended, a smart thunder shower blew in. It was beautiful weather during the exercises in the church.

The procession, which was to have been formed at the Methodist Church at 10.30 o'clock, headed by the Good Will Club's fife and drum band, had to be omitted owing to the heavy rain, but the East Hampton Fife and Drum Corps, in their brilliant green uniforms, marched up the town and met the Good Will Club and the East Glastonbury Brass Bands as they came down the road, and during the speaking the Good Will boys played outside the church, while the East Glastonbury band played inside. The church was crowded and many of the people who could not get in held a love feast in the vestibule, judging by the noise during the afternoon proceedings.

Marlborough Center presented somewhat the appearance of a fair day yesterday. There were several refreshment tents erected by hucksters, and the fences for some distance north of the church were lined with teams hitched there while their owners were listening to the literary exercises. The celebration was a great success, and much credit is due the several committees, which worked hard to make the occasion a success.

#### DISPLAY OF ANTIQUES.

An interesting display of antiques was shown at the Sophia Buell house, next north of the church, in charge of Clayton S. Bolles and Mrs. Bolles, members of the committee on antiquities. There was the old Bible first used in the original Congregational Church, a toddy stick made by a former minister, spinning wheels, a quilt made in 1817, old powder horns and Revolutionary muskets, old clocks and documents, and a large number of articles formerly the property of Captain Moseley Talcott, the father of Hart Talcott of Hartford, shown by the latter.

Several ladies of the town, members of the committee, dressed in the dresses worn by their grandmothers a century or so ago, arranged their hair in the style of the early part of the last century. They looked very quaint and interesting, particularly when imitating the simpering ways of the misses of the period they represented. They also imitated the graceful courtesy and manners and the courtly bow of the former generations.

Exercises began at the church at 11 o'clock, Hon. John Bigelow of New York presiding, prayer being offered by Rev. Samuel Hart, D.D.

## HISTORICAL ADDRESS.

BY MISS MARY HALL.

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*Mr. President, Neighbors, and Friends:* — I have found a reference in two old manuscripts to a petition from the Ecclesiastical Society of Marlborough for incorporation as a town as early as 1783, but I have been unable to find the petition on file at the state library at Hartford.

The records of the town give a complete sketch of proceedings at the time of incorporation, and at the risk of being tedious I shall quote in full from the petition and resolution:

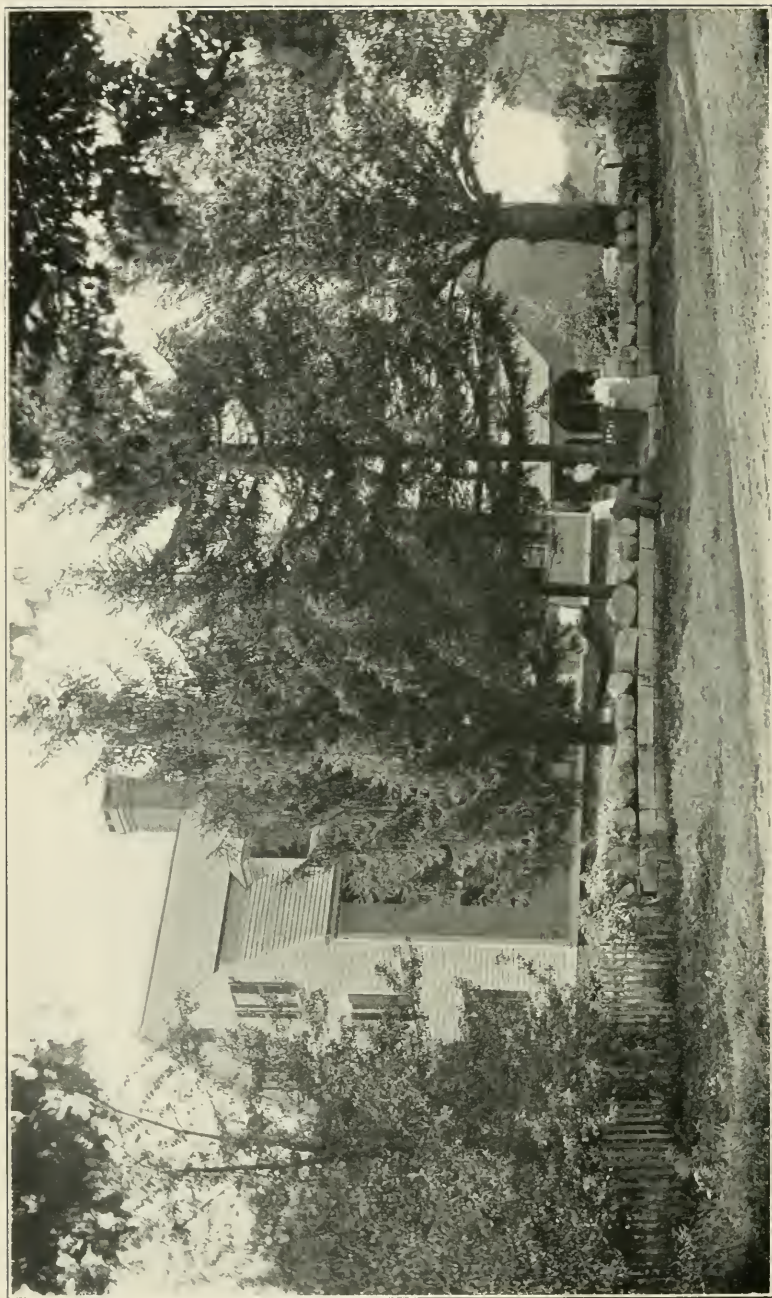
At a General Assembly of the State of Connecticut, holden at New Haven on the second Thursday of October, 1803. Upon the petition of Joel Foote, agent of the First Ecclesiastical Society in Marlborough, and the rest of the inhabitants of said society, showing to this assembly that they are in three towns and three counties, and at a very great distance from the centers of those towns and counties to which they respectively belong and where public business is done in said towns and counties, and that many and great inconveniences arise to them from their present local situation, and that it would be greatly beneficial to them in a variety of respects to be incorporated into a town, with all the rights of such corporation in this state and with liberty of one representative to the General Assembly, as per petition on file dated the 27th day of April, 1803.

The following is the resolution of the General Assembly incorporating the town:

*Resolved by this assembly,* That said society and all the inhabitants living within the present limits of said society be, and the same is hereby, incorporated into a distinct town, and shall be called and known by the name of Marlborough, and the inhabitants thereof shall enjoy all the powers, privileges, immunities, and franchises which the inhabitants of other towns in this state enjoy, with the right of sending one representative to the General Assembly in this state; and said town of Marlborough shall pay its proportion of all charges, expenses, and debts already accrued by and now due from said towns of Glastonbury, Hebron, and Colchester, and take all its proportion of the present poor







MARLBOROUGH INN OR TAVERN WHERE MEETINGS WERE HELD TO DISCUSS INCORPORATION OF  
ECCLESIASTICAL SOCIETY AND TOWN.



of said towns, and shall receive its proportion of all the property and stock of said towns, the proportion in all of the cases aforesaid to be determined according to the list of the said towns of Glastonbury, Hebron, Colchester, and Marlborough for the year 1802, and Messrs. Isaac Spencer, 2d, Jonathan O. Moseley, and Epaphroditus Champion, all of East Haddam, in the county of Middlesex, esquires, be, and they are hereby, appointed a committee to ascertain the proportion in all the cases aforesaid; and in case of disagreement between the selectmen of the several towns aforesaid and said town of Marlborough, in any of the particulars aforesaid, then, and in such case, the selectmen of either town aforesaid may after the 20th day of March next call out said committee to meet at the house of Elisha Buel in said Marlborough for the purpose of ascertaining in manner as aforesaid such proportion — such selectmen giving at least four days' notice in writing under their hands to one of the selectmen of each of the other towns of the time and place of the meeting of said committee; and the selectmen of said Colchester, Hebron, Glastonbury, and Marlborough shall meet on or before the said 20th day of March at the dwelling house of said Buel in said Marlborough, and separate the lists properly belonging to said towns respectively for the year 1803, and certify in writing under their hands to the treasurer of this state the amount of the lists of each of said towns, and shall also make out and certify under their hands to the respective town clerks of said towns the list of each person, with his name annexed thereto, whose list would have belonged to said towns respectively had said Marlborough been a distinct town on the 20th day of August, 1803. And the treasurer of this state, on receiving the certificate by them to be transmitted to him, shall issue his warrant for rates on the list of 1803 to said towns accordingly; and the town and freeman's meeting shall be holden at such place in said town of Marlborough as the inhabitants thereof shall direct, and the first town meeting in said town of Marlborough shall be holden on the second Monday of December next at the meeting house in said Marlborough, and Elijah Kellogg, esq., of said town of Marlborough, shall be the moderator of said first town meeting; and said town shall have and enjoy at said first meeting and at all other meetings the same powers and authority and proceed in the same manner in transacting business as other towns in the state have and enjoy and proceed at their annual meetings in the months of November and December, and the officers chosen at said first meeting shall hold their respective offices until the next annual meeting; and said Elijah Kellogg shall warn said first meeting by setting up a notification thereof on the public sign post in said Marlborough at least eight days before the day of meeting; and be it further resolved, that the said town of Marlborough be, and the same is hereby, annexed to the county of Hartford and to the probate district of East Haddam, and are authorized to chuse four jurymen.

A true copy of record. Examined by SAMUEL WYLLYS, *Secretary*.

Recorded by DAVID KILBORN, *Register*.

"At a Town Meeting legally Warned & Holden in Marlborough December 12th, 1803, as per Resolution of General Assembly," considerable business was transacted beside the election of officers. Among the votes were the following:

Voted, That David Kilborn's barn and yard be a Pound for the ensuing year and that David Kilborn be Kee Ceepor.

Voted, That the Select Men District the Town for Mending Highways and report at the next Annual Meeting.

Voted to raise one cent on a dollar on list of 1803 to Defray the town expenses, also one cent and five mills on a dollar on same list to mend Highways.

Voted to allow one dollar for a man per day in May and June and fifty cents in the fall, and that two good yoke of oxen, cart or plow, be the same as a man.

Voted, That it shall be legal warning of Town Meeting to set up Notification thereof on the Sign Post by the Meeting House and near Epaphras Lord's House, and at the corner of the Road near David Finley's House.

A perusal of the records of the town for fifty years following its incorporation shows that great caution and economy controlled the town's management of affairs.

At the first town meeting it was voted that the Head Constable procure good and sufficient Bonds for the collection of the State Tax, and that the Constable collect the Town Tax free from expense to said Town.

Large liberties were voted Select Men in mending highways, and in changing the same for the convenience of those living in different sections of the town.

The town Pound was a movable institution, its location being voted on from year to year.

The price of labor varied but little for some years, but was regularly voted on at Town Meetings — there seemed to be a close connection between this price of labor and the mending of the highways, the amount to be charged per day or per hour for that purpose, being fixed beyond question.

One vote of the town fixed "the highway rate bills for labor the ensuing year per day of ten hours in the spring and summer for each man, sixty-six cents; for each team equal to two yoke

of middling oxen with a cart or plow, sixty-six cents; at all other seasons of the year (34) Thirty-four cents."

Later the town was redistricted, and at times as many as fourteen districts were made of its highways; these districts were let to individuals, the bounds of which were carefully fixed by a committee appointed for that purpose — this was in 1824 — and from this date onward great changes were made in the highways; many of those discontinued would make a most interesting chapter in the town's history.

Marlborough was lifted from its isolated condition by the building of the Hartford and New London turnpike in 1800, the incorporation of the Hebron and Middle Haddam turnpike company in 1802, and of the Chatham and Marlborough company in 1809. The completion of these roads was of great advantage to the town. The barns of the Marlborough inn or tavern, then kept by Elisha Buell, furnished a place for change of horses and refreshment for travelers. Guests of national reputation were frequently entertained here. Among those known to have been entertained were Presidents James Monroe and Andrew Jackson. It is said that Washington passed through the town once, and was entertained at the Hebron inn, on his way to Lebanon. Turnpike gates were then established, where tolls were collected to keep the turnpike roads in repair.

The year 1803 and the years following were eventful years — the completion of the church, which was fifty-four years in process of erection, was accomplished that year. The turnpikes opened up travel through the town, and the incorporation of the town, after twenty years of struggle with the General Assembly, were the rewards which came to our most remarkable ancestors, who command my admiration and make me long to honor the men and women of a hundred years ago, by lifting this old town out of its lethargy and deserted conditions into a life which shall be a monument to the quiet sleepers in yonder neglected churchyard.

The Marlborough Manufacturing Company was incorporated in 1815, the north factory being built first, with some other smaller buildings, but later the company failed and these buildings were sold to the Union Manufacturing Company.

The Union Manufacturing Company began operating this mill, and later built the lower mill and several dwellings.

Hartford men were the owners of the property, the value of which I find entered on the town records by the Rev. David B. Ripley, then clerk, as early as 1818, as follows :

"I hereby certify that the capital stock of the Marlborough Manufacturing Company is forty-two thousand dollars."

This property was greatly increased in value as the years went on, and the homes of the operatives furnished a market for much of the produce of the farms of the town.

The fabric manufactured was a blue cotton stripe, the market for which was found in the south among the cotton planters, for the clothing of the slaves.

During the Civil War there was no demand for the cloth, and no cotton, and the mills stood idle. The old mill was destroyed by fire in 1861, and the new one in 1864, together with many of the dwellings which had been occupied by the operatives of the mill. The mills when burned were owned by the late Isaac Allen.

Since then a new mill and some dwellings have been built, and silk ribbon was manufactured for a short time, but now the mill is silent and the dwellings vacant.

The first mills in the town were grist and saw mills ; of the former, that of Robert Loveland seems to have been the first. It was in the northeastern part of the town, on the Black Ledge River. Later Joseph Ingraham and Edward Root had mills also.

The first sawmill was built by Eleazer Kneeland in the southeastern part of the town about the time of the incorporation of the Ecclesiastical Society, or a little later, perhaps as late as 1751. Other needed mills were built from time to time, when in 1840 there were in the town one woolen factory, one carding machine, two fulling mills, four sawmills, one gunnery, and two large cotton mills. When Joel Foote's fulling mill was in operation in the town, Jonathan Kilborn invented a machine for pressing cloth in Foote's mill. The principal part of this machine was a large screw. This screw, some years ago, was given to the Historical Society of Hartford. Mr. Kilborn invented other mechanical appliances, and so re-

markable were some of them considered that the following entry on his tombstone in Colchester may be read today:

He was a man of invention great  
Above all that lived nigh,  
But could not invent to live  
When God called him to die.

Soon after the town was incorporated a post-office was located in the central part of the town, and David Kilborn appointed postmaster. He held office about four years, and was succeeded by Elisha Buell, who held it two years, when he was succeeded by General Enos H. Buell, who held it until 1839, when Asa Day was appointed. Day's successors were Miss Mary Buell, Mrs. Sarah Boardman, Mr. E. C. Warner, and Mrs. Harriet Buell Warner, who was the last of the Buells to manage the post-office. The post-office until recent date had been almost continuously in the Elisha Buell family.

Marlborough in its early history had a resident physician much of the time. Among those recorded as physicians here were Hezekiah Kneeland, Timothy Woodbridge, Eleazer McCray, David Smith, Dr. Spaulding, Dr. Palmer, Lucius W. McIntosh, Lewis Collins, Zenas Strong, Royal Kingsbury, John B. Porter, Dr. Foote, Harrison McIntosh.

The citizens of the new town of Marlborough appealed at once to the probate district of East Haddam, to which they belonged, for a day when the probate judge should be at the nearer town of Colchester, to attend to probate matters. There is no record that it was ever acted upon favorably, and so the long distance over the hills to attend to that business was continued until 1846, when Marlborough was made a probate district. The first estate settled in the new district was that of Joel Foote, who had acquired the title of the Duke of Marlborough on account of his continuous service in the General Assembly, he having been elected to that office twenty-two times.

The first probate judges were Asa Day, Sherman C. Lord, and George Foote.

The first schoolhouse was erected by Daniel Hosford and others, nearly opposite the meeting house, in 1760.

Schools were started in different sections of the town later ; in two sections, or districts, a room in a dwelling house was used for that purpose, Mr. Ezra Carter furnishing one and Deacon David Skinner the other. These schools were the beginning of the South and West Districts.

In 1841 there were in the town five school districts: the Center, South, East, North, and West, with a total attendance of one hundred and seventy pupils.

Captain Daniel Miller gave his property, by will dated May 12, 1801, after the decease of his wife, to the Center School District. Mrs. Miller died in 1833, and the district came into possession from this source of \$1,800; this farm was leased for 999 years to Mr. Charles Carter for \$1,800, the income from which was to be expended for the payment of salary or board of teachers for the Center School District.

Select schools have from time to time been kept in the town ; among them, one by Dr. Chauncey Lee was well patronized by residents and nonresidents.

Since then the boarding schools of Connecticut and neighboring states have called off the boys and girls from time to time, and an occasional boy has carried his education forward to the college and university.

I have found the following in an old historical sermon by the Rev. Hiram Bell, which is the only record I have been able to find concerning the Episcopal Church in this town.

The whole parish was Congregational in sentiment and church polity, and worshiped at one place till 1788, when Asa Foote, Ezra Carter, Elisha Lord, Weeks Williams, Nathan Niles, Reuben Curtis, Aaron Gillette, Martin Kellogg, Moses Kellogg, Jr., Gideon Jones, Jr., and Eli Jones left the society and joined the Episcopal Church in Hebron.

They never built a house of worship, but lay service was performed in the schoolhouse in the south part of the town until about 1820, when, from removals and death, the congregation became so small that meetings were discontinued. Since that time those who belonged to that denomination attended public worship in Hebron. There were at one time about twenty families who belonged to this order.

November 10, 1831, a Baptist Church was formed of ten



persons in town and three nonresidents. The heads of families were Aaron Phelps, Oliver Phelps, and Ezra Blish.

Meetings were generally held in the Northwest schoolhouse till 1838, when they worshiped for about two years alternately with the Methodists in the chapel at the factory village. Since that time no meetings have been held.

At one time the resident members were twenty-eight in number.

In 1810 Seth Dickinson and wife and Sylvester C. Dunham joined the Methodists in Eastbury. About three years later a class was formed in the town, composed of ten or twelve persons.

In 1816 or 1817 a Methodist church or society was formed of forty-five individuals. Among them were the following heads of families: Sylvester C. Dunham, Seth Dickinson, Daniel Post, Edward Root, John Wheat, Oliver Dewey, Asa Bigelow, Samuel F. Jones, and Jeremiah Burden.

Meetings were held by them at first in private houses, and afterwards more generally at the Northwest and Northeast schoolhouses.

About 1838 the agent of the Union Manufacturing Company fitted up a chapel for them at the factory village, where they continued to worship, a part of the time alternating with the Baptists, till 1841, when a meeting house was erected by them at the center, and dedicated October 20th of that year.

Timothy Merritt, Jeremiah Stocking of Glastonbury, Allen Barnes of Long Island, Mr. Griffin, and Daniel Burrows were among the pioneer preachers or exhorters.

Circuit preachers cared for the services from 1830 to 1842, when a regular preacher was sent, William Livesey being the first.

Among his successors were the following: John Cooper, Sidney Dean, L. C. Collins, Moses Chase, J. B. Gould, Robert McGonigal, Morrison Leffingwell, L. D. Bentley, Roger Albiston, Henry Torbush, William Hurst, A. M. Allen.

The eccentric Lorenzo Dow was a frequent preacher in the schoolhouse period of the church.

When Marlborough was incorporated as a town George the III was on the throne of England, Thomas Jefferson was



president, Aaron Burr vice-president, Jonathan Trumbull of Lebanon was governor, Samuel Wyllys secretary, and John Porter of Lebanon was comptroller.

The country town of Lebanon, with its war office, governor, and comptroller, the place where the affairs of the state and nation had been carefully studied and guarded, gave every small town in the state courage and ambition to labor for the future, and labor more zealously than they have, especially during the past fifty years, for the upbuilding of the towns.

Their fathers had come to these wilderness lands to make for themselves and their children a home, where they might enjoy in the largest way civil and religious liberty, leaving country and kindred and elegant ways of living for a wilderness and privation unknown to us.

I stand for the country towns, and a chance for every boy and girl in them, barefooted and scantily clad and fed though they may be, who faces the future with a determination to make a successful finish.

We as children have never shown our gratitude to the founders of this town, many of whom were of the best blood of old England. We have ignored and forgotten, or never known, the great sacrifices made, and hardships endured, by these men and women whose first aim was to worship God and teach their children to do so.

The area of the town at the time of its incorporation was eighteen square miles.

Ten years after its incorporation four square miles were added from Glastonbury, the residents of the extreme southern part of the latter town finding Marlborough more convenient for church and town affairs: besides, Glastonbury had been especially severe in making their neighbors pay rates for four years after they began worshiping and paying rates with the new society of Marlborough, nearly bankrupting them by doing so. I have no doubt they owed them a grudge for doing so — I have.

Among the petitioners for incorporation as an ecclesiastical society was Mr. David Bigelow of Colchester, who had previously settled in Watertown, Mass., and had several kinsmen by the same name who had gone from Watertown to Marlborough, Mass.

Mr. David Bigelow was rated at £110 when set off from the west society of Colchester to Marlborough, nearly double that of any other person set off from that society. On account of his wealth and the large influence he seems to have wielded in the society it was guessed that he suggested the name, as there is a record of its having been called New Marlborough in his letter of dismissal from the west society in Colchester to the church in New Marlborough in 1752. He settled in Colchester in 1730.

Mr. J. Hammond Trumbull favored the idea of Mr. Bigelow's having given the name to the town.

Our first settlers took their titles to land from the Indians — Turramuggus in the north, Joshua in the east, and the Mohegans, with the Pongwonks and Owaneco south, the name Tuhi having long been given to a section of land in the northeast.

Some Indians lived in the homes of the early settlers, as well as some slaves. The names of two slaves who undoubtedly came in with Ichabod and Epaphras Lord were Sybil and Tony.

I have often heard of the Saddler's ordinary or tavern, located in the north part of the town, but am unable to obtain anything satisfactory of its history or location from persons now living.

As early as 1716 Samuel Loveland built a house on land now owned by Mr. Daniel Blish; somewhat later Messrs. Adams and Carrier cleared land, which the family held until within the memory of most of us, in the south part of the town.

The east part of the town was first settled by the senior William Buell, who was foremost in securing release of the residents of that section from the ecclesiastical society in Hebron, and in the incorporation of the Ecclesiastical Society of Marlborough. Ezra Strong, Ezra Carter, Daniel Hosford, Ichabod and Epaphras Lord, David Skinner, and Joel Foote were also early settlers on lands which later became a part of the town.

My mother interested me as a child by telling me of a hound owned by the town, who had access to the homes of the people

and expected to be fed wherever he called. Afterwards he would take a nap and pass on to his duties. The hound's name was Pomp, and his duties were to look after the foxes.

The children enjoyed the feeding of the dog, and never disturbed him when asleep. He must have added quite a little pleasure to the monotonous life of the children of a hundred years ago.

Mr. M. L. Roberts of New Haven writes:

I find among some papers that I have a record that Thomas Carrier and Martha, his wife, with two sons, Richard and Andrew, came first to Andover, Mass., from some part of Wales. In 1692 Martha, the wife, was hanged for a witch, an account of which may be found, I am told, in the collection of the Massachusetts Historical Society.

Some time after, Thomas and his two sons, Richard and Andrew came to Colchester, and in 1698 were landholders there. Thomas died May 16, 1735, aged 108 or 109 years. Richard Carrier was the progenitor of the Colchester families and Andrew of those who settled in Marlborough.

A considerable number of the residents of this town went to Geneseo, in the state of New York, in 1805 and later. Among them were the following, who were dismissed from the church that year: Joseph Kneeland, David Kneeland and wife, Samuel Finley and wife, Deacon David Skinner and wife, several of the latter's sons going with him.

They were all recommended to the Church of Christ in Geneseo.

The church at that time was in good financial condition, contributing largely to charitable purposes, but now it is assisted financially by the Connecticut Home Missionary Society.

A wall had been built about the old burying ground for some time previous to 1846, for at that date the town appointed a committee "to procure a wall on the front and north and south ends as far as the woodhouse, to be relaid in a decent manner, not higher when finished than the wall now is, and covered with flat stones on the top, and provide a suitable gate."

• How well we have followed their example is seen in the neglect of our ancient burying ground today.

I regret to say that the poor of the town were for many years auctioned off to the lowest bidder — and that no alms-

house has ever been established. A workhouse, so called, for the shiftless, was frequently combined with the place in which the poor were kept, and this, too, was a movable affair.

One of the votes, which is much like several on the town records, reads as follows: "Voted, that the town poor be sold at auction to the lowest bidder."

The state poor were at one time kept in this town by John S. Jones.

Mrs. Abigail Lord Woodbridge, the widow of Richard Lord the third, became the wife of the Rev. Timothy Woodbridge of the old Center Church, Hartford. She was the great-granddaughter of Elder William Goodwin of that church, and about the time of the petition for incorporation of the ecclesiastical society at Marlborough, Mrs. Woodbridge came into possession of the immense estate of her mother, Mrs. Elizabeth Crow Warren Wilson. She invested, as did her mother, in lands in this vicinity, especially in that part of Colchester which was set off to Marlborough.

Two of her sons by Richard Lord, Epaphras and Ichabod, came here and settled. Both were graduates of Yale, and both married Bulkeleyes, the daughters of the Rev. John Bulkeley of Colchester. These two families brought into the town the blood of Elder William Goodwin, Thomas and Richard Lord of Hartford, and the Rev. Peter Bulkeley of Concord, Massachusetts.

The original petition for incorporation of the ecclesiastical society is said by experts to be in the handwriting of Epaphras Lord. It was drawn at Hartford, possibly under the guiding hand of Mrs. Woodbridge, who contributed generously to the church here in its early days on account of her two sons having located here.

I cannot resist the temptation to add that both Mrs. Woodbridge and her mother were good financiers, Mrs. Wilson for many years carrying on a kind of banking business, the business of her deceased husband, successfully. Mrs. Woodbridge invested largely in lands in this direction, which passed to her sons here at her decease, who were also her executors.

The names of many of the original settlers have disappeared from the rolls of the town, and some names have become ex-

tinct. Its hospitable mansions are in ashes, and its well-cleared lands of even fifty years ago are covered with bushes. The beauty of its roadsides has been disfigured, until its main street is dangerous to pedestrians.

I have never lost faith personally in the resurrection of the town, and though today we probably could not muster 300 souls if our census was taken, my faith still holds, and I do not believe we sit in the shadows of certain extinction as some think we do. Our beautiful lake, Tarraumggus, with its emerald setting is appreciated by a family well known for æsthetic tastes; they have appreciated it many years. It has water courses and magnificent views; nature has been bountiful with it.

Those of us who represent the founders of this town must not allow their blood to become too diluted in our veins. Their perseverance and self-sacrifice ought to command the best there is in us to make this old town a perpetual monument to the men and women who have passed on. We need not rear a lofty monument to their memory, but we can beautify this main street and church surroundings and care for the sleeping place of our ancestors. We can do this without money; the work of our hands is all that is necessary.

I trust I shall be pardoned for a reference to my own love for this old town. It is not new. I looked out upon the light here; I trudged its highways and byways to its public schools; I tramped its hillsides and played by its brooksides; I knew its flora: its birds and their haunts were pleasant features of my child life; their first glad notes in the springtime and the last sad note of the frosty autumn constantly appealed to me. The moor near my old home, where the first frog voice was heard when winter's reign was over, was a joy, and I turn my steps this way, now that life's burdens are upon me, with a delight which is too sacred to be spoken, and when the working days are over I expect to see the sun go down behind the Marlborough hills, and await the resurrection morning from its sacred soil, with my ancestors.

CONTRIBUTED BY MR. WM. H. RICHMOND.

Marlborough, Wiltshire Co., England, a municipal and parliamentary borough of Wiltshire, England, is situated on the

great highroad between London and Bath, and distant 75 miles from the former, 32 from the latter, and 13 from Devizes. It stands on the left bank of the Kennet, a tributary of the Thames, in  $51^{\circ} 25'$  N. lat.,  $1^{\circ} 43'$  W. long. It is an agricultural center, and has a weekly market. In the days of its prosperity forty-two public coaches halted daily at its doors (its prototype in its palmy days could boast of two four-horse post-coaches at its doors), and it had a fair trade in corn and malt; but its traffic was to a great extent diverted by the opening of the Great Western Railway, and it now carries on a very small trade in tanning, ropemaking, and malting. It consists mainly of a long, broad street, terminated at one end by St. Mary's Church and the town hall and the other end by St. Peter's Church and the college. The municipal council consists of a mayor, four aldermen, and twelve councillors, and the borough returns one member to Parliament. In 1881 the population of the municipal borough (area 186 acres) was 3,343, and of the parliamentary borough (area 4,665 acres) 5,180 population. The name has been a frequent matter for discussion, some declaring it to be the hill (bery) or fortress (bury) of Merlin the Briton, others the Marl borough, in allusion to the surrounding soil, which, however, is chalk. A great British mound exists at the southwest extremity of the town, and a castle was erected around it by William the Conqueror. This became a somewhat notable place. Henry I. kept Easter here in 1110, and Henry II. granted it to John Lackland. Henry III. held his last parliament here in 1267, and passed the "Statutes of Marleberye." Later the castle served as an occasional royal residence; it was probably dismantled during the War of the Roses. The town was besieged and taken during the Civil Wars, and a few years later (1653) was almost entirely consumed by fire. A large mansion was erected by Lord Seymour in the reign of Charles II, near the site of the castle, and this, after various vicissitudes, was in 1843 converted into "Marlborough College," a public school designed mainly for the education of the sons of the clergy. A group of buildings — chapel, schools, dining hall, racket courts, etc. — soon sprung up around the original building, and the school numbered five hundred and eighty (580) in 1882.

Marlborough, a town in the U. S., in Middlesex Co., Mass., about 25 miles west of Boston. It lies in a fertile, hilly district, and contains a beautiful sheet of water of 160 acres, known as Williams Lake. Population, 1870, 8,474; in 1880, population 10,126. Marlborough, colonized by settlers from Sudbury in 1655, and incorporated in 1661, occupies the site of the Christian Indian village of Okonmakamesitt.



## MILITARY HISTORY.

BY JOHN H. FULLER.

The Revolutionary record of Connecticut opens with her response to the historic Lexington alarm of April 19, A.D. 1775. The Society of Marlborough at that time, which was surveyed and regularly laid out in the year 1747, was embraced in the three boundary towns of Colchester, Glastonbury, and Hebron. Each contributed certain territory which later (August 20, A.D. 1803) became an incorporated township. The military history of these towns commenced with the Lexington alarm. Seventy able-bodied men marched for the relief of Boston from Colchester, fifty-nine from Glastonbury, and sixty-one from Hebron, making a total of one hundred and ninety men.

The Society of Marlborough contributed, without doubt, her share of this number, as such familiar names appear on the lists as Brown, Bigelow, Curtis, Carrier, Foot, Hall, Northam, Phelps, Skinner, and Talcott; also Aaron Williams and Elizur Dewey, who might have been a connection of the present celebrated Admiral Dewey, as Capt. Simeon Dewey, the admiral's grandfather, was born at Hebron, Conn., August 20, 1770. It is of interest also that Zachariah Perrin, his grandfather on his maternal side, who was a member of the Eighth Company, Twelfth Regiment Connecticut Militia, was also a Hebron man, born March 18, 1749.

Prepared to a certain extent for such an alarm, the wording used in the records of the day, "marched for the relief of Boston," expresses alike the extent of their sympathies and the nature of the service intended. The response to the alarm was not through any official action of the colony, but rather a voluntary movement of the townsmen in defense of their rights and liberties. This circumstance or incident illuminates this early history with an illustrious example of devotion and patriotism.

The young men of the Marlborough Society also served

with the Continental Army during the Revolutionary War which followed, as it appears on record that the following residents applied for service pensions during the fourteen years from 1818 to 1832, viz.: Ezra Blish, Isaac Curtis, Joel Fox, Peter Marjira, Zachariah Rollo, John Uxford, and Samuel Wrisley.

Twenty-one years after the close of the Revolution, Marlborough Society became an incorporated township. Then a period of nine years intervened, when the War of 1812 was proclaimed, which proved to be a number of naval rather than land engagements. In reviewing the records it is shown that Capt. Enos H. Buell, a resident of Marlborough who had previously served in the Connecticut Militia, and First Lieut. David W. Post and Second Lieut. Dennis Whitmore, with commendable energy and patriotism, enrolled eighty-six names. Some of these men became life-long residents of Marlborough and its vicinity, and their names are familiar to the present generation, viz.: Ensign, Manton Hammond; sergeants, Epaphras Bulkley, Gibbons P. Mather, Aaron Washburn; corporals, Russell Brown, Henry W. Fanning, Russell Gates, Erastus Randall; musicians, George Manard, Solomon Phelps; privates, Joel Archer, Robert Baker, John Benham, George Bidwell, Epaphras Bigelow, Gordon Bliss, Roswell Bolles, Solomon Bolles, Edmon Brainard, Enos Brainard, Seley Brainard, Amasa Brown, Eleaza Carter, Charles Carter, William Carrier, Uriah Chapman, John Cole, James Covell, Samuel G. Cullum, Ira Culver, Ruben Curtis, Samuel P. Cutting, Uziel Dart, Elijah Dickenson, John Gladdis, Abel Gay, Oliver Gleason, Darius Goodale, Andrew Halend, Ephraim Hall, Nathaniel Hammond, Odgen Harvey, Walter Hibbard, Enos Hollister, Allen House, Erastus Kelsey, Oliver Knowles, David Lane, Russell T. Loomis, Luther Loveland, Ruben Loveland, Alfred Lucas, John Lucas, Samuel Marshall, Henry W. Mather, Mansfield Mather, Cooper North, John C. Northam, Julius Northam, John Palmer, Joseph Peck, Enos Penfield, Abraham Phelps, Ashbel Phelps, Daniel Phelps, John Phelps, George Phelps, Roderick Phelps, William Phelps, Christopher C. Potter, Nathaniel Purple, Lyman Ransom, Russell Ransom, Henry Sanders, Josiah Shattuck, Porter Smith, Eben Stone, Luther S.

Talcott, Miner Walden, Jeremiah Weir, James Welden, Moses West, Roswell West, Warren West, Asa White, and William Wyllys; also David Carrier served in the regular army.

These soldiers were mustered at Marlborough Center, and the mark of their bayonets at their rendezvous is not obliterated. The company served with Capt. Buell in Lieut.-Col. Timothy Shepard's regiment at or near New London from July 18 to September 16, 1813. After peace was declared Capt. Buell continued in the service of the state and gained the title of Gen. Buell. By this appellation he was known in after years. Capt. Buell's father, Col. Elisha Buell, some years previously established a gun manufactory and repair shop, which was located on the Turnpike road a few rods north and opposite the present Methodist Church; whether or not this had any influence with the younger Buell, in turning his mind to a military career, which in future years he displayed, we cannot say, but it is certainly consistent with the maxim "Eternal vigilance is the price of liberty." For it is generally known had the Yankees been destitute of guns, or those they possessed been out of repair, they would without doubt have lost their liberties in the near future.

Thirty-five years later, or in the year 1847, the Mexican War opened. There were but few enlistments from Connecticut, the total being about fifteen hundred. Several towns in the state were not represented, but Marlborough was credited with one, Henry Dixon, who died in the service. Then twelve peaceful years ensued, when the Civil War opened, and closed four years later, in April, 1865. Historians decide this was the most desperately fought and destructive war in life and treasure of which history relates.

Seventy-four residents of Marlborough participated in this conflict, viz.: Sherman H. Alger, Stilman Brainard, James Berry, George Bennett, Stephen G. Bolles, Edwin L. Bennett, James B. Ball, Elisha M. Brigham, Timothy Allen, William K. Chatsey, Gilbert Covell, Samuel J. Coleman, Charles Culver, Lafayette Chapman, Ralph M. Culver, Harvey Dutton, Wolcott Dickinson, John E. Dunham, Elias Dickinson, Francis A. Dutton, Charles Ditzer, James H. Everett, George I. Emily, Elisha B. Fielding, Dennison H. Finley, Daniel B. Finley, John H.

Fuller, John Fluskey, William Green, Michael Gormon, William F. Gerry, George W. Hutchins, Henry B. Haling, Francis Huxford, William G. Huxford, George H. Hall, Charles C. Jones, Jesse Hoadley, Alonzo Hoadley, William W. Hoadley, George Hodge, James Kelley, Robert Karnes, William G. Kelley, William W. Latham, Joel Latham, Charles Miller, Charles H. Miller, John Mason, James Noland, George L. Nichols, Sylvester Prout, David Penhallow, William N. Sackett, John Smith, Alph W. Southworth, Deming J. F. Sherman, John Sayers, Michael Smith, Noah L. Snow, John Tompson, Henry Talman, David Thomas, Dwight C. Root, Newell W. Root, Frederick Watrous, David R. Wilson, Diodate G. Wilson, George H. Wilson, Charles H. Wilcox, Andrew F. Warren, and Charles F. Wilson.

The organizations in which these men served represented three arms of the service, infantry, cavalry, and artillery, while our respected citizen John Coleman and Lucian Buell, now deceased, served in the navy. Honorable mention is also made of our citizens George Lyman and Andrew J. Hanks, who rendered service in the war for the Union. Seventeen of these seventy-four soldiers received promotion from the ranks, which demonstrates that as a whole they served with fidelity, as the army regulations allow but sixteen officers in every hundred men enrolled.

The casualties were: wounded, twelve; killed in action, one; died of disease and wounds, eight. It is evident that fortune favored these men, for it is to be remembered the record shows that they took part, in more or less numbers, in all the battles from Bull Run to Appomattox, inclusive, and from Atlanta to the sea.

Fifty-eight were volunteers and were credited to the quota of Marlborough; one served by draft, Jesse Hoadley, who was disabled for life by that service; six volunteers of the number were credited to the quotas of other towns. There were also nine substitutes, which almost coincides with the desertions, which were ten. They were alike foreign to the soil and sentiment of Marlborough. The military enrollment or liability of Marlborough in August, 1861, was sixty-nine men. Fifty-eight voluntary enlistments was comparatively a large number, or within eleven of the total military strength.

It is related that upon a certain public occasion during the war a speaker, in his address, alluded to the town where he resided as the banner town of the state in that it had sent to the front more volunteers according to its liability than any town in the state, when Governor Buckingham arose (for correction) and said that a number of the towns had responded nobly with volunteers and, no doubt, the gentleman's town was one of them, but a small town in the south part of Hartford County held that distinction. Surely this was creditable to Marlborough in the days of secession.

In the war with Spain of 1898 Marlborough was not represented by any resident, although three native-born participated. Charles O. Lord and Howard L. Dickinson served with the Connecticut Volunteers, and David Wilson served under the assumed name of Fred Spencer with the U. S. regulars in Porto Rico.

And now at the close of the century for what these men fought, what they suffered and endured in common with thousands of their fellow-countrymen, from the historic Alaric down through the decades, has not been in vain. Civil liberty has been appreciated and enjoyed by those for whom they put their lives in jeopardy, and thousands of the oppressed of earth have sought the land of liberty and its benefiting and enlightening results. More than this, constitutional liberty has crossed the seas and embraced within its folds for betterment millions of the inhabitants of other lands, and stands forth today to the gaze of monarchies with a dazzling splendor which cannot retard its humanizing and civilizing influence for the happiness and well-being of man.

## BOUNDARIES OF THE TOWN.

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As the act of incorporation of the Town of Marlborough, passed by the General Assembly, October, 1803 (Private Laws Conn., Vol. II, page 1157), refers to the boundaries of the Society of Marlborough, which was incorporated in May, 1747 (printed Col. Records of Conn., Vol. IX, page 303), it is the provisions of the latter to which we must look for these boundaries.

Referring to the letters upon the sketch on the opposite page, the description reads as follows :

Beginning at the northeast corner of Middletown bounds, (*A*) and from thence a line drawn northerly to the northwest corner of David Dickinson's land in Eastberry, (*B*) and from thence eastward to the northwest corner of a lot of land on which Daniel Chamberlain's barn stands, (*C*) and from thence to run near east on the north side of said Chamberlain's land until it meet with Hebron west line, (*D*) and from thence southerly to the northwest corner of a farm of land on which the Widow Lucy Talcott now dwells, (*E*) and from thence a straight line to the road at Daniel Root's, (*F*) and from thence on a straight line to the riding place over Fawn Brook, being at the northeast corner of the land of Joseph Phelps, junr, (*G*) and from thence southerly as the brook runs until it comes to the riding place passing from Joseph Kellogg's over said brook to the Pine Hill, (*H*) and from thence a straight line to Mr. John Adam's farm to the southeast corner by the country road, (*I*) including said farm, and from the most southerly part of said farm (*J*) a west line to Middletown east bounds, (*K*) then northerly by Middletown line to the first mentioned corner. (*A*)

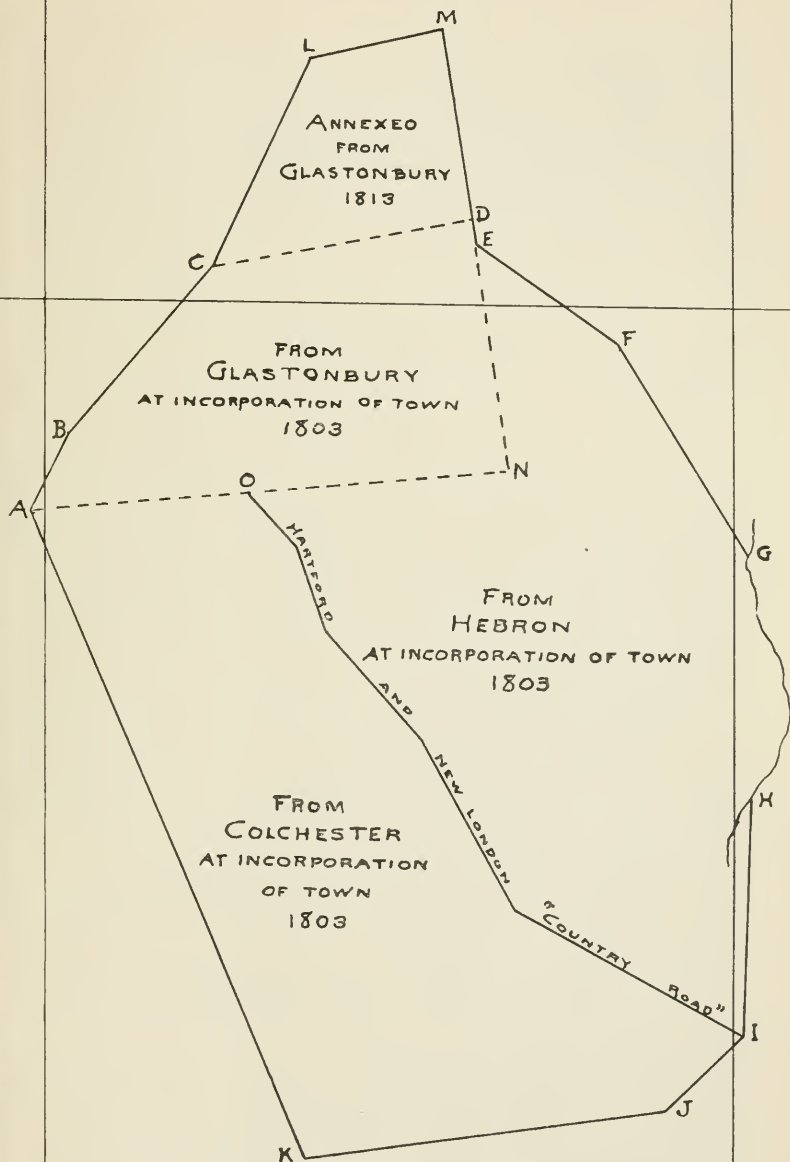
These were the original boundaries of Marlborough Society, composed of parts of the towns of Colchester, Hebron, and Glastonbury, and later incorporated into the Town of Marlborough.

An addition was made to this tract from Glastonbury in 1813 (Private Laws Conn., Vol. II, p. 1158), and referring

72° 30'

72° 25'

41° 40'



41° 35'

DIAGRAM  
SHOWING THE EVOLUTION OF TOWN.  
MARLBOROUGH



to the same sketch on previous page, a description of this addition is as follows:

Beginning at Marlborough northeast corner, on Hebron line, (*D*) thence northwardly on said line, three hundred and thirty rods to a monument on a bluff or clump of rocks; (*M*) thence south eighty-eight degrees thirty minutes west, until it comes to a heap of stones in the north-west corner of John Huxford's land, and the south-west corner of the Hale lot, so called, now in possession of Chester Hills, (*L*) from thence southwesterly to a chestnut tree with stones about it in the northeast corner of Samuel F. Jones' land, and the north-west corner of John Finley's land, from thence southwardly on the east line of said Jones's land, Simon Bailey's land, and Caleb Brainard's land to Marlborough line. (*C*)

Another annexation was made from Glastonbury in 1859 (Private Laws Conn., Vol. V, p. 305), embracing part of the house of Harry Finley. This house stood in the extreme northern part of the town, and upon the town line, and the resolution of the General Assembly states "that for all taxable purposes, and for attending town and electors' meetings, said Harry Finley shall and does hereby belong to the said town of Marlborough."

The town enjoys the unique distinction of having been made up from three counties, Colchester being in New London county, Hebron in Tolland county, and Glastonbury in Hartford county, to which the town of Marlborough was annexed at time of incorporation.

The boundaries of the parts of Colchester, Hebron, and Glastonbury within the present territory of Marlborough are as follows:

The north end of Colchester (from *A* to *O* on diagram) is described in Vol. I, p. 89, Colchester Land Records, as established April 6, 1756:

Beginning "at a heap of stones (*A*) being the northeast bound mark between Middletown and Glasonbury, and took the course of dividient line between said towns Middletown and Glasonbury, and found ye course to be east about one degree north, and then began at said heap of stones (*A*) and run east the same course between sd. Glasonbury and Colchester to ye highway leading to Colchester (*O*), being one mile and one hundred and fifteen rods, and have erected monuments on the line every forty rods."

The line between Colchester and Hebron (from *I* to *O* on diagram) was settled by the General Court in May, 1716, (printed Colonial Records, Vol. V, page 559) as follows:

Beginning "at the place in Jeremy's River where the road from Glassenbury to New London passeth the said river, and from thence northwestward the bounds between said towns shall be the said road as it is now used."

This is further described in Vol. I, page 305, Hebron land records, as established May 17, 1722:

A country road of six rods wide between Colchester and Hebron from a river called Jeremies River to Glasingbery bounds; beginning first at the above said river at the river six rods wide, so running northerly between Nathaniel Dunham's and James Robard's land six rods wide to Robard's northeast corner bounds, there six rods wide; from thence northwesterly betwixt Hebron and Colchester up the hill northwesterly to the top of the hill six rods wide, three rods each side of the path, the southwest side of the path a point of rocks, the northeast side a white oak plant, stones about it; from thence northwest six rods wide to about two rods northward of Thomas Day's barn, there a heap of stones three rods southward of the path and a heap of stones three rods northward of the path where it now goes; from thence west and by north six rods wide, three rods each side of the path, to the faling of the hill west, there a walnut stadle three rods northeast of the path, stones about it, and a walnut plant three rods southeast of the path, stones about it; from thence northwest six rods wide to Thomas Day's northwest corner bound; from thence northwest and by west six rods wide to a white oak tree marked on the south side of the path and a black oak tree marked on the easterly side of the path; from thence northwest six rods wide to a white oak staddle, stones about it, by a flat rock on the southwest side of the path, and a white oak staddle on the northeast side of the path, stones about it; from thence north six rods wide to a white oak tree marked on the west side of the path and a ledge of rocks on the northeast side of the path; from thence northwest and six rods wide, three rods each side of the path, to a white oak staddle on the southwest side of the path which is Hen Dibell's northeast bound, and a white oak tree marked on the northeast side of the path near Faun Brook; from thence northwesterly across Faun Brook to the Riding place at Black Ledge River six rods wide, three rods each side of the path as the path now goes; from thence northwesterly to a rock stones upon it on the southwest side of the path and a heap of stones on the north side of the path; from thence northwesterly six rods wide to a white oak tree marked at the northeast end of the Rattlesnake rock on the southwest side of the path, and at a white oak tree marked on the northeast side of the path; from

thence northwesterly six rods wide a straight line to a white oak tree, stones about it, on the east side of the path which is Mr. Bulckly's south corner bound and a walnut staddle on the easterly side of the road a little north of a rock called Prats farm; from thence northwest to a white oak tree, marked, stones about it. Mr. Bulckly's north corner bounds on the westerly side of the path and a black oak tree, marked, on the east side of the path; from thence six rods wide three rods each side of the path now goes to Glasingbery bounds. (O)

This point (O) is southwesterly from and near the present residence of Daniel Blish, near the brook which crosses the highway south of his house, and is where the south line of Glastonbury crossed the old Hartford and New London country road. This road ran upon the east side of the pond, and past the residence of Daniel Blish, joining the present turnpike near where it crosses the stream in Dark Hollow. A part of this road from the east side of the pond to a point south of Daniel Blish's, and another section from the cross-road north of his house to Dark Hollow, is now discontinued.

The line between Glastonbury and Hebron, easterly from O to N and northerly from N to E on diagram, is not easily determined at the present time, as no survey of the same is known to be in existence, but the part from O to N was doubtless an extension of the line A to O, which was described in 1756 as "east about one degree north" (Colchester Land Records, Vol. I, page 89), and the part from N to E is an extension of the present north part of the line between Hebron and Marlborough (M to E), which was described in 1804 as "south eight degrees east." (Hebron Land Records, Vol. XI, page 210).

The corner N is located as the southeast corner of land now owned by Jonathan N. Wood of Hebron (Marlborough Land Records, Vol. V, page 301), and near the "Old Fox Road," a mile or more north of the present main road from Marlborough to Hebron.

This was the southeast corner of a lot laid out to Capt. Ephraim Goodrich of Wethersfield, January 28, 1728-29, "in the Five Mile at the southeast corner of said Glassenbury," one of the bounds "being the southeast corner of said Glassenbury bounds" (Glastonbury Land Records, Vol. IV, page

3). This land under various descriptions, and in pieces of varying size, although preserving the identical southeast corner, has passed from the original owner above through the following owners to the present, namely: David Goodrich, Capt. David Hubbard, both of Glastonbury, Noah Phelps of Hebron, Colonel Thomas Fitch of Boston, William Brattle and wife of Cambridge, Daniel Hosford of Hebron, Roger Dewey, John Dewey, both of Glastonbury, Jonathan Northam of Colchester, Oliver Northam, Isaac B. Buell, both of Marlborough, Michael Allen and Jonathan N. Wood, both of Hebron.

It seems that the western boundary of Hebron upon Glastonbury was originally supposed to run northerly from the north end of Colchester and Hebron line, (O) as the western boundary of the original legacy to Saybrook men (Hebron), by the will of Joshua Sachem, executed February 29, 1675-76 (Colony Records of Deeds, etc., Vol. II, page 130, in the Secretary's office), is described "abutting westward to the insight of Hartford and of Hartford bounds." This was further defined by the committee of the General Assembly in 1714 "to be at the distance of eight miles east from the great river." In 1722 a committee "extended Glassenbury about a mile and quarter on the south side further east than their former southeast corner, which takes out of Hebron into Glassenbury about 2,200 acres of land." This was done so as to allow to Glastonbury the full contents of eight miles and twenty rods east of the Great River, which makes a large bend to the eastward opposite the town, and this measurement of 1722 was made at its easternmost point. This accounts for the projection of the southeast corner of Glastonbury into Hebron. The particulars are found in Towns and Lands, Vol. VI, doc. 186, in State Library, which is a petition from the town of Hebron to the General Court regarding the triangular piece of land south of Glastonbury and east of Colchester.

The only survey of the town boundaries of comparatively modern date, is that between Hebron and Marlborough, and is of April, 1804, and found in Hebron Land Records, Vol. XI, page 210. "Courses given as the magnetic needle now reads, the variation being 5 deg. 45 min. westerly." Beginning at the northeast corner of Marlborough at pile of stones,

thence south 8 deg. east 41 rods, to northwest corner of Talcott farm, thence south 54 deg. 45 min. east 332 rods, to road east of Samuel Fielding's, thence south 22 deg. 25 min., east 500 rods, to "the wading place" at northeast corner of Shaw farm, thence as the brook runs to "the wading place" north of Moses Kellogg's, thence south 6 deg. 45 min. west 530 rods, to walnut upon Colchester line.

Thus I have endeavored to embody in a brief sketch such items of information as I have been able to find concerning the boundaries of the town. I can hardly hope that all the records now extant have been examined, but I trust that this article will put in a permanent and convenient form the information, which in its original is widely scattered.

F. e. Bissell.

## REMINISCENCES, BY HART TALCOTT.

As I am asked to speak to you on events of the past, and as good sight with me is a thing of the past, you will allow me to use "helps to read" of a former generation, grandfather's spectacles (heavy brass frames and jointed).

When a person is announced to speak on a great occasion like this, the hearers naturally wish to know who he is and where he came from. I came to this town for my residence in the year 1800, in the person of my father, Moseley Talcott, then twenty-one years of age, who once on a time in Boston, when asked in a public place for his name and address, wrote, on the spur of the moment and without previous thought, "Moseley Talcott, a sprig of the balm of Gilead, a Hebronite of the tribe of Gad, formerly of Pumptown, lately of the town that adjourned Thanksgiving for the want of molasses." The explanation is: My father, a son of Gad Talcott, was born in Gilead, town of Hebron, nicknamed Pumptown because of the bursting into many pieces of a log pump, which the citizens had bound with iron and wooden hoops, and used in place of a cannon in celebrating the capture of Louisburg from the French in 1758. Barbour's *History of Connecticut* says: "The fame of the exploit spread over the whole world and was written in the Chronicles of the Kings of England. George the Third, in the plenitude of his goodness, provided a substitute, made of pure brass, that his faithful subjects might ever after sing pæans to his victorious army. This mark of his Majestie's favor, however, was lost in passing the Atlantic Ocean."

The section of this town which my father settled in was then a part of Colchester, which town, "at a legal town meeting held October 29, 1705, voted to put over Thanksgiving services and festivities from the first to the second Thursday in November." Tradition says there being a deficiency of molasses was the reason. The roads were in such bad condition



they could not haul freight from New London. The mode of hauling was primitive. For want of carts or wagons, they used long, stout poles. The forward ends were attached to the horse, or to the yoke of the oxen; the ends carrying the load dragging behind them on the ground were connected by cross ties, and upright stakes kept the loading from rolling off in the rear. I have seen such apparatus in use on hilly farms in the West Indies. At funerals the hearse, so indispensable now, was not much in use. The coffin, except for long distances, and sometimes then, was borne by relays of men, sometimes on their shoulders and sometimes on biers or poles lashed together for the occasion. The first bier used in this parish was built by my father for use at the funeral of his wife in September, 1822, and was the only one here for many years. A few years ago I saw the broken remains of such a bier lying on the ground in the rear of the old cemetery near by. One hundred years ago not a house in town was painted white, either inside or out. Yellow, red, or unpainted wood were the colors, and when, early in the century, one was painted white, inside and out, it was a more engaging topic of conversation Sunday noons than the doctrines of election, free moral agency, or infant damnation, which in those days were vigorously preached; to say nothing of discussions at other times as to the durability of white paint, its coming into general use, etc. About that time a new schoolhouse was built in our mother town of Hebron and painted white. That innovation has been known ever since as the "White Schoolhouse" in Gilead. I have been told that it was the first schoolhouse in Connecticut painted white on the outside. In these first one hundred years several new highways have been opened, the principal one, the Hartford and New London Turnpike, coming straight as possible from the old site of the Congregational Church in East Hartford, down through Glastonbury, Dark Hollow, once called a "wild, romantic place," and where, on the mountain overlooking it, is said to have lived for several years an English gentleman who had married a daughter of one of the governors of Connecticut. Foreign gentlemen early recognized the beauty and wealth of American ladies. In this hollow still lies the rock whereon the contractor of the road, a retired clergyman, a native of this



town, laid his coat, saying, "Lie there, divinity, while I give this man a thrashing." And then he soundly thrashed into silence the walking delegate who up to that time persistently interfered with the building of the road. Then the road, coming through factory village, west side of the lake, then between the Methodist Church and the famous old tavern where so much work has been done to make this celebration a grand success, then past this church, and on to good old New London in as straight a line as the Czar's railroad from St. Petersburg to Moscow.

"If a curved line is a line of beauty, and a thing of beauty is a joy forever," then how happy must our fathers have been when they followed the old circuitous route from below us out to the old Deacon Strong Homestead, then in by the tavern, of course, up by the east side of the Methodist Church, past my dear old birthplace, which is protected in front by granite post and wrought-iron fence built in 1820, and the Cheney cottage on the east side of the lake, then around the northern end of the lake, and in some devious way to South Glastonbury and so on to Hartford. The route was very crooked; many portions long since fenced in and given up to pasturage and other uses.

While we are known as the smallest town in the state, we are comforted in the thought that our fathers were not impoverished by taxation (unless they worked out in highway repairs the greater part of their taxes), as the inscription on this old Scotch thread box, the strong box of the town, would seem to prove: "This box contained the town's money, thirty-two years in succession, and was relieved October 9, 1840." My father was treasurer those thirty-two years continuously, and did not abscond. The auditor's release is inside. Official service was not always expensive. Once, previous to his service as treasurer, at the close of a state election, bids were made for carrying the official returns to Hartford. One man offered to do it for \$5.00, others for a less sum; one "offered to perform the service for the honor of it." Moseley Talcott, not to be outdone, offered to do it for the honor of it and to pay the town two cents for the privilege. His bid was accepted, the money paid, and receipt taken. The U. S. government some-

times taxed them for "riding on wheels." I have three receipts given, one in 1814, 1815, and one in 1816, by the Collector of the Fourth Collection District of Connecticut: (2) Two dollars each "for the privilege of using a (2) two-wheeled carriage called a chaise, and the harness therefor, for the term of one year each, under the laws of the United States." Some of these licenses were printed for two dollars, some for seven. The population of the town may be small, but the people not so. At regimental and brigade drills, the militia from Marlborough were styled "sons of Anak," only one or two of them at one time being less than six feet in height. You remember the report of the twelve spies sent out by Moses, "And there we saw the giants, the sons of Anak, which come of the giants, and we were in our own sight as grasshoppers, and so we were in their sight." One militia captain on the day he first drilled his men could not keep them in line or step together. He dismissed them for a few days. In the intervening time he used his team and plow in making furrows between the east line of the town street in front of his own mowing lots and the roadway which ran near the west side of the street. When the company was called together again, my father issued his commands, marched the company several times over those furrows, with the result of their learning to keep in step and good alignment. He commanded a well-drilled company for several years.

Men and sons of men great in their works have been born here.

Col. Elisha Buell, who was a repairer of muskets for Revolutionary soldiers, lived and had his shops a little north of the old hotel. He was a fine workman in iron and steel. A horn-handled carver and fork, which he made and presented to my father, can be seen in the room of antiques. His son, Gen. Enos Buell, was a captain in the war of 1812, and that company was never mustered out from the United States service. They were marched home and dismissed until called together again. They never received any pay whatever, until a few years previous to the death of the last half-dozen or so, when they each made affidavits of service, their statements proven at the war office in Washington, and thereafter they received a pension.

Some may say they were not entitled to much, for in the language of their regimental paymaster, "We marched twice to New London, encamped, and did nothing under the light of the sun but eat fish and oysters."

I. Lord Skinner, as he wrote his name, was a minister of great ability, a character, a man who accomplished things. In his parish was a very troublesome man, one who delighted to contradict and annoy people, ministers especially, and would not be persuaded to cease, until one day, when a number of neighboring pastors, on the invitation of Mr. Skinner, were assembled in the reception room for a private conference, this man persisted in being present, his insulting annoyance was unbearable, and they could not persuade him to cease. Mr. Skinner resorted to the art of boxing, one of his college accomplishments, with such good effect that the man was thoroughly humbled and was ever after a peaceable man. But Mr. Skinner, feeling that he had "disgraced the cloth," resigned his pastorate, and never entered the pulpit again. When he left the ministry he went to Hartford and built what is known as the "Old Pavilion House," No. 72 Wooster Street, at that time a large and fine residence. His style of living and equipage excited the admiration of the old aristocracy. He built the Windsor Locks canal, was chief contractor on the Hartford and New London turnpike. Moving to New York, he became one of the most prominent contractors on public works.

The Kilbourns, who settled early in Keokuk, Iowa, Williams in Chicago, were prominent men in business and in official life. The Peltons, who settled near Syracuse, were prominent agriculturists. Jonathan Kilbourn, who lived in the second house north of this, was the inventor of the iron screw and many other tools. He died October 14, 1785, and was buried in Colchester, where many of our first residents were buried.

The name of Ingraham is a familiar one, and reminds us of clocks. Elias Ingraham, born in 1805, went with his brother, Andrew, to Bristol in 1825, where, for sixty years, or until his decease, he was engaged in the manufacture of those famous Yankee clocks, depending on which no church or schoolhouse bell has since dared to ring until they gave the time.

The name of Bigelow is one I remember with affection, for the loving care bestowed by one on three little ones, whose mother left us when I was scarce three months old. The son of her father's brother, our chairman today, has honorably served his country at home, and also as ambassador to the government of France. A son of his, also, is a well-known writer. Our friend Richmond of Scranton, Pa., who proves his loyalty to his native heath by almost yearly visits here, has won distinction for himself by a successful business life and in contributions for the papers.

Samuel Colt, the inventor of repeating firearms, lived some two years at the north end of this street. I once heard him say that he was here "taught the art of farming and of good behavior." My father said he was a hard colt to break in.

Kathrens, an Irish cobbler, who was impressed by the British into their army during the Revolution, with several impressed comrades, deserted the British at the first opportunity after landing on our shores. He said that "the time to get rid of a bad officer was on a retreat." At the time that he and several of his impressed comrades deserted they were on a retreat. "The colonel was riding nearly in front of us. A dozen guns besides mine were pointed at the colonel, at the same time, and he fell from his horse dead. I don't know whose bullet hit him, but he never troubled us any more." He soon settled at the north end of this street. He liked this country and heartily believed every word in the Bible, except that story of Samson catching three hundred foxes and tying firebrands to their tails, etc. He declared that to be too much for any man's belief.

We cannot boast of canals, trolley cars, or railroads running through our town, but time was when Marlborough was noted for sending the biggest loads of wood, drawn by the longest teams of oxen, to Middle Haddam for shipment to New York, before our townsman Richmond, of Scranton, and his friends shipped their "black diamonds" to New York so freely, and killed the business. Where are those teams now, those cattle on a thousand hills? Alas! now 'tis almost a thousand hills to a cattle.

If hotels had always kept a register of people stopping with them, even though it were but for a meal and the toddy

of the fathers, then from some closet, or the dungeon "next the roof of our Ancient Inn," might be brought the names of many prominent men who have stopped there for a meal, as they journeyed by stage or otherwise between our Capitol City and the City of Whalers on the Sound. I have heard a man who saw them at the table say that two presidents, Monroe and Jackson, have stopped there to dine. One day, when the town officials were holding a session at my father's house, word came that President Jackson was "having dinner at the tavern." One moved a recess and a short call on the President of the United States; another objected, saying he "would not go a rod to see that old rascal." Party feeling ran high in those days. Our historian says that Gen. Washington is reported to have passed through this town on his way from Middletown to Lebanon. If he ever did he would have received as royal a welcome as once on a solitary ride to Lebanon. "A boy who had heard that General Washington was to pass that way went out to meet him, as he supposed at the head of his army. Instead of that, he met a man alone on horseback, of whom he inquired if General Washington was coming. The general replied 'I am the man.' In astonishment the boy, not knowing what to do or say, pulled off his hat and with great violence threw it at the feet of the horse, running back at the same time, at full speed, and crying at the top of his voice, 'God Almighty bless your Majesty!'"

Of the eleven pastors mentioned in "Historical Notes" in the Church Manual, that of the Rev. Hiram Bell is the first of my acquaintance, an estimable man, and always a welcome guest at my father's house. From what I can learn, I think that his immediate predecessor, Rev. Chauncey Lee, D.D., who came from Colebrook, Conn., was the most distinguished as a preacher, and an author of some repute, writing theological books and school books — an arithmetic, "The American Accountant," 1797. He also was a noted wit, which quality was often used to good advantage. For some years prior to his coming here a flourishing Bachelors' Club had existed, its members belonging in this and surrounding towns. On the occasion of their annual meeting and banquet, they were accustomed to having an address from some prominent speaker. Dr. Lee was invited to speak at what proved to be their last annual

meeting. For this occasion he wrote a poem, which was so complete in its description of the lonely, incomplete life of a bachelor, and his wit was so incisive, that they soon disbanded, and many of them sought comfort in matrimony. I can recall only two lines, and am now unable to find anyone who remembers more:

And these bachelors, they have no heart within,  
But one enormous gizzard.

Dr. Lee was also a good workman with edge tools, as this specimen, carved by him, with only a pocket knife, from a stick of maple, will testify. He made it while boarding with my father, and gave it to him. The clergy have no use for such things now, so I will tell you what it is, if you will not tell anyone. It is a toddy stick and sugar spoon combined.

At the time of the boarding of Dr. Lee and wife at my father's house, the ministers held their ministers' meeting there. He set the decanters and glasses on a sideboard, as was the custom in those days. The last time he set them on, and soon after the doors were closed that the clergy might be alone, he heard a vigorous pounding on the table. Entering the room he beheld the reverend moderator standing beside the table, and, with majestic sweep of the hand and solemn tone, exclaiming: "Capt. Talcott, take these things hence, take them hence, and set them out no more for us."

#### CHURCH BUILDINGS.

The first building was, to my youthful eyes, a great structure — two stories high, nearly square, two rows of large windows of many small lights, with a false semi-circular window in the front peak, painted black. The great, round-topped window, about in the center on the north side, with narrow and shorter windows, one on each side and close to it, and back of the high pulpit, gave light to the minister's page, cooled his back in winter, and glared with blinding effect on my eyes, as we sat directly in front, and looked up at the minister.

Intentions of marriage were required by statute law to be published from the pulpit                      Sundays previous to the marriage, or by notice on the public signpost                      weeks previous.



On one occasion a prominent citizen was married on Saturday evening. On Sunday he introduced his new wife at church to the people as he met them. A magistrate notified the groom that he was liable to prosecution for not having complied with the law in giving public notice. The groom contended that he had. The magistrate was finally satisfied by being led to the signpost and shown the notice, which was written in very small letters on white paper, and pasted on to the white signpost with white wafers. It had escaped all observation.

There were large double doors on the east, south, and west sides. The exterior gave evidence of sometime having been painted white. There was no steeple and no bell. The ancient style of square pew was in use, and in former times the people were seated by a committee according to their rank and dignity. (I am told that the last church in New England to give up that custom of seating was in Norfolk, Conn., between 1870 and 1876.) Then the seniors all sat below, the children in the galleries, and families not together. These galleries extended around the three sides of the house. The good people, with proper regard for their feet, brought foot stoves, which were filled with live coals from the houses of the neighbors, or from the big, square stove at the west end of the house, near the entrance. I can now almost hear the clang of that stove door, as it opened and closed when they wanted more hot coals. There being no chimney when the house was built, the stove was put in many years later, and the pipe was carried out through the window. I have clear recollections of having to sit near the wood-pile one winter, and how my ears and coat sleeves were warmed by the paternal squeeze because I made too much noise with the wood.

For some years after the frame was covered the attendants sat on benches and in chairs. The plastering and square pews and galleries were added as the people prospered, and as "the first shall be last" it was finished by laying the foundation stones last, replacing the temporary walls and piers on which it had so long rested. Begun in 1749 and finished in 1803; fifty-four years in building. Herod's Temple was forty-six years.



As you enter the room beneath this, on the south side, you will pass through the same door, latch, hinges, and all, that served at the entrance on the south side of the old house. Windows from the old house admit the light; in front, the desk and paneled railing from the old house; and over the center, attached to the ceiling, the bottom of the ancient sounding board, which served to send the preacher's voice down into the ears of the hearers instead of going straight upward, out of the hearing of the worshippers. Around the room on the sides, below the windows, the ancient panel work or wainscoting, and through the room supporting the floor of this, the posts or pillars which supported the galleries of the old house.

I remember my father insisting that the lower room, or basement, should be finished with material from the old house. He did not wish to see anything new in it.

This building, the second on this spot, has more of interest to me than the first one, because of my father's interest in it; not a member of the church, but an active, zealous worker in the society. Mr. Truesdale, the builder, spent much time at my father's house, working and consulting with him on the plans and specifications for it. Such was his activity that he seemed to me to be the chief man in it.

The day of the raising of the frame was a great day here, and then the feast for the workers which followed. The tables were set on the lawn of the parsonage, the house next north of the old burying ground, and they were loaded with eatables, furnished by the good women of this parish, and their labors and interest in the whole work should not be forgotten. Such raisings and such feasts following them are not seen now. I have a faint recollection of the starting of my father and others, with their teams, for Chicopee to bring home the church bell, which was to notify the people that Pastor Bell was ready to proclaim glad tidings to all. Also the arrival home, late Saturday evening, and then next morning going out to the great barn to see the doors wide open, the bell suspended by rope and tackle from the timbers overhead, and the tolling thereof, to let the people know that Marlborough Church had a bell; and, as Thomas Hood said when a death occurred, "they told the sexton and the sexton tolled the bell."

In regard to the old edifice, Rev. Mr. Bell, in "Historic Notes," Church Manual, says:

The old house having become cold, uncomfortable, and unpleasant as a house of worship, there was an increasing desire for several years in the minds of a great part of the society to erect a new house. But no efficient action was taken in reference to it till January, 1841, when Captain Moseley Talcott drew up a subscription paper, and, by a great and praiseworthy perseverance, assisted by some others, amidst many discouragements, was successful in obtaining subscriptions sufficient to warrant the undertaking.

About a year from the time the paper was circulated the new edifice was an accomplished fact, at an approximate cost of \$2,600.

It was dedicated March 16, 1842.

I have brought with me today the original contract for all above the basement story, of date April 9, 1841, signed by Augustus Truesdale on the one part, and Moseley Talcott, Wm. Phelps, Alvan Northam, Augustus Blish, and E. B. Watkinson, society committee, of the other part, in which Mr. Truesdale "agrees to build a meeting house, on the site of the old house, or within two rods thereof, according to the annexed specifications, for \$2,600.00, to be completed by the 30th day of November next."

I have also brought with me my father's account as treasurer of the building committee, which gives the cost of this building:

Truesdale contract, . . . . .	\$2,600.00
Extra work on the dome, tinning, gilding, etc., also on other parts of the building, . . . . .	105.78
Furniture and carpet, . . . . .	122.00
Expenses on basement, . . . . .	621.03
Expenses on bell, . . . . .	352.73
Interest on cash advanced to date, . . . . .	30.00
Loss on broken bank bill, . . . . .	4.38
	<hr/>
	\$3,835.92

#### RECEIPTS.

Subscriptions for the house, . . . . .	\$2,607.68
Lumber sold, . . . . .	74.00
Mortar, . . . . .	5.66
Subscriptions for the bell, . . . . .	365.00
Ladies' Sewing Society, . . . . .	122.00
Balance to be provided for, . . . . .	661.58
	<hr/>
	\$3,835.92

Which account was audited and approved by the building committee October 19, 1842. In 1860 the entire interior was remodeled, gallery closed up, and as I look up to where the gallery was, I miss the familiar face of the chorister, David Phelps, and others. Also Sherman C. Lord, with his big bass viol, and the jarring of the seat beneath me, as he played on the low notes and struck the chord of the woodwork around. I still have my first New England Primer, given me when I was four years old, my name written on the front cover by my father in a plain, round hand, and remember how I used to look at the picture on the outside of the cover, of a church, and a family of father, mother, and four children, book in hand, entering the church, and the verse printed beneath the picture :

When to the House of God we go,  
To hear His word and sing His love,  
We ought to worship Him below  
As saints and angels do above.

And, reading it, I wondered if the singers in the loft above were the "saints and angels" referred to.

This desk and platform take the place of the original pulpit and table, which were made in the Doric style, painted white and marbled. One of my schoolmates said, when he first saw it, "The white paint looks as if it had been smoked with a candle."

I was glad to see that old Doric pulpit in the room below, this morning.

## ADDRESS BY MR. DAVID SKINNER BIGELOW, COLCHESTER.

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### *Brethren and Friends:*

Appropriate words to use in addressing this gathering caused some hesitation till I read the following extract from the *Chicago Herald*:

During eight centuries one's direct ancestors amount to a greater number than would at first be contemplated. Three generations to a century, one has father and mother (2), grandparents (4), great-grandparents (8). At the end of the second century the number of ancestors springs to 64. Following the calculation, you will find that at the end of eight centuries one is descended from no less than 16,000,000 ancestors. Intermarriages, of course, would reduce this estimate, and there is no doubt it must have largely prevailed. But the figures are so enormous that, in spite of all, a writer ventures to suggest that the words "all ye are brethren" are literally true.

It is really pleasant to find one's self in the company of the sons and daughters of those who lived their lives on the hard and narrow, but lofty, lines and principles of pioneers, patriots, and Christians.

The first settlers of Marlborough were clear, cool, consistent, stable men, of mature opinions, of large and fair views. They were rare men, men of comprehensive, exact, liberal, regulated minds.

We are informed that in the early part of the nineteenth century more strong-minded men came to the legislature from Marlborough than from any other town of its size in the state.

Some of the first settlers were Puritans, and had all the religious earnestness of their age. Some were educated men, graduates of Harvard and Yale, and stood high in the estimation of the community, as regards education, talents, and integrity.

An ancient writer (perhaps with prophetic ken looking down the centuries) describes such women as our maternal ancestors were as follows:

A worthy woman who can find? For her price is far above rubies. The heart of her husband trusteth in her, and he shall have no lack of gain. She doeth him good, and not evil, all the days of her life. She seeketh wool and flax, and worketh willingly with her hands. She is like the merchant ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth food to her household, and their task to her maidens. She considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and maketh strong her arms. She perceiveth that her merchandize is profitable; her lamp goeth not out by night. She layeth her hands to the distaff, and her hands hold the spindle. She spreadeth out her hand to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household, for all of her household are clothed with scarlet. She maketh for herself carpets of tapestry; her clothing is fine linen and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh linen garments and selleth them; and delivereth girdles unto the merchant. Strength and dignity are her clothing; and she laugheth at the time to come. She openeth her mouth with wisdom; and the law of kindness is on her tongue. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed; her husband, also, and he praiseth her, saying: many daughters have done worthily, but thou excellest them all. Grace is deceitful, and beauty is vain; but a woman that feareth Jehovah, she shall be praised. Give her of the fruit of her hands; and let her works praise her in the gates.

The wheels on which the thread and yarn were spun, the looms in which the linen and flannel were woven, may still be found in many homes, more highly prized as heirlooms and souvenirs than silver or gold.

A century lies between us and the times of the noble men and women of 1803; but that century is well bridged by two men born in the early part of the nineteenth century, who have been efficient helpers in making that century more remarkable than any other for the progress made in religion, education, wealth, science, art, literature, invention, and today honor us by their presence as presiding officers of this centennial gathering. They well illustrate a remark of Oliver Wendell Holmes: "The best time to commence the training of a child is an hundred years before it is born."

A distinguished lawgiver and prophet said: "The days of our years are three-score years and ten, or even by reason of strength fourscore years; yet is their pride but labor and sorrow." It is our exalted privilege to see two notable exceptions to this remark, and hope to hear from them words that shall be "like apples of gold in network of silver."

The worthy men and women of 1803 have gone to their rest, and their descendants are now scattered widely over this broad land. Most of them have preserved respectable and useful positions in their several communities, and some have won great distinction. We lament that the silence of oblivion buries so many important events and incidents that might prove most interesting to us if we could rescue them from the past. Many useful and happy lives have glided tranquilly away leaving little trace behind.

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Mr. Bigelow was unable, on account of impaired health, to complete his genealogy of the Skinner, Lord, and Bigelow families, but it is hoped they may be completed and published, with other valuable material of interest to the town, at a later date.

## ADDRESS BY REV. DR. SAMUEL HART,

President of the Connecticut Historical Society.

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It is a pleasure to present today to the good people of Marlborough the greetings of the Connecticut Historical Society, and to assure them of the interest which is taken in this commemoration. The recurrent anniversaries, as they have been carefully observed of late years, are bringing before us the history of the several parts of our colony and state. The older towns, with their quartermillennials, those which followed after, with their bicentennials, and others yet, like your town, the separate organization of which dates but a century back — each in its place is helping us to understand and to appreciate the circumstances of the life of former days and to know how duty was learned and character molded in the days of our ancestors. The old towns began the state, or, as some would prefer to say, began with the state; and then one after another came new settlements, until the whole of the territory was occupied. This was the work of early days, and many a pleasant and instructive picture of it has been drawn as, one after another, the towns have grown to be two centuries or two centuries and a half old. This town was formed a hundred years ago, but the three towns, in three different counties, which contributed to it, had already seen respectively a hundred and thirteen, a hundred and two, and ninety-nine years of history. The new settlement, and others like it, witnessed to neighborliness, and to the desire for more ready attendance on the worship of God, for better school privileges, and for a reasonable independence in civil organization. But the inhabitants did not seek isolation; they were making, with the approval and by the authority of the superior government, a new unit in the body politic. The question of small towns as against large towns (with possibly smaller societies within



them) was a different question then from that which causes so much anxiety to thoughtful men now; a new life came to your forefathers of a hundred years ago, and they adapted themselves to it; we live under changed circumstances, and we cannot yet tell how to adapt ourselves to an order of things which has not found its lasting shape. But it is fortunate that we may be interested in history without attempting to be prophets, or even without determining how or when history shall repeat itself. And these anniversaries are re-enacting history before our eyes and recalling it to our memories; they are reminding an older and teaching a younger generation, or rather, as in few places they are less than half a century apart, they are teaching in different ways two or three generations.

Every town and village has a real history, with a real reason for it, which is much more than a bare record of annals or of the succession of events. To the knowledge of this history many valuable contributions have been made by the repeated investigations, the discoveries and rediscoveries, the rehearsings and re-rehearsings of events and facts. But, great as is the importance of this, the cherishing of the historic spirit is of no less value. What was done in New Haven by Dr. Bacon, in Middletown by Dr. Field, in Hartford by those who wrote for Dr. Trumbull, and in Saybrook and Guilford by local historians, and what has been done in preparation for this commemoration, has added to our stores of historical information; but besides this, and as a valuable result of this, it has added to our intelligent interest in affairs, and thus to our happiness. We may well expect far-reaching results from what is said and done here today.

But to attain good results we must make good use of the means which lie at hand. The new generation should be trained to a full acquaintance with places and boundaries, with facts and traditions, with men and women, and should be taught to search for the traces of the past and to remember them. And we must have thought for those who will look back on this anniversary as matter of history. Nothing can be of more importance in our case for those who are to come after us, in matters of this kind, than that we care for the inscriptions in our burying grounds, and that we leave records, carefully

made, and written with permanent ink on imperishable paper ; and if one looks for encouragement or for warning in this latter particular, they can be found in every official volume of manuscript and on every signpost. It is a most imperative duty to keep and to guard original documents ; and every town or village library should make it a duty, and a willing duty, to preserve everything, however insignificant, which can in any way throw light on historical events, no matter how trivial they seem at the time, or on manners and customs which mark the life of the day. A century seems a long time when compared with the average length of human life ; but a century soon passes away. We turn our thoughts to the organization of this town, and recall the men of three generations ago ; it will not be long, though possibly the time may be crowded with momentous events, before we shall be objects of antiquarian interest, and those who come after us will wonder at the vestiges which we have left.

As we look back on the past, or forward to the future, in any place and any community, we cannot but recognize the great and enduring power of character. It sometimes seems that the small community feels more quickly and holds more tenaciously to this influence than does the larger community or the more crowded assemblage of men ; certainly where there are but few, and each man's life is of necessity known to all his neighbors, the value of character and the influence of character cannot but make themselves felt, and therefore they impose a great responsibility.

Not to speak of other considerations, though they cannot but come to the mind of a clergyman in a place of public worship, it is the duty of every grown-up man and woman, for the sake of the community, to take an active part in the maintenance of churches and schools, to foster neighborliness, to see to it that there is, both in themselves and in younger persons whom they can influence, an intelligent acquaintance with the affairs of the world and a respect for the power of intelligence. There are great possibilities in a true country life ; and may the time never cease when we can look to our rural communities for examples of high character and of usefulness to the commonwealth !

Mr. William H. Richmond, in introducing Mr. Bigelow, said:

Our distinguished guest, of national and state reputation, does not, I believe, claim Marlborough as his native place, but his father did, and in early life migrated to the state of New York and settled at Saugerties, about 100 miles up the Hudson River from the city of New York. There he found the Esopus Dutch, whose ancestors were Hollanders, and commenced a business life after some experience in Connecticut. He was a successful and a prominent business man, affording his children the best opportunities for education, and this son was in due time graduated at Union College in 1835. He studied law, and was associated with some of the most noted lawyers in the city of New York, and early became known as a writer on constitutional reform, contributor to prominent newspapers, and holder of important elective and appointive offices in the state, notably the appointment by Governor Silas Wright in 1844 as one of the state prison inspectors. The third annual report showed that under faithful and efficient management Sing Sing prison had become nearly self-sustaining. Mr. Bigelow at this time had become much interested in political affairs, and about 1850 became owner with the late William Cullen Bryant in publishing the *New York Evening Post*, and for a decade or more that journal under his management exerted great influence in state and national affairs, and does at this time.

About 1861 or 1862 President Lincoln appointed Mr. Bigelow consul to Paris, and in 1865 he succeeded Hon. William L. Dayton as minister plenipotentiary to the empire of France. During his stay abroad his pen and influence were always active in promoting the interests of the United States, and the country gave him great credit by honoring him in many ways. When he was to retire from his diplomatic charge to the French government, the authorities at Paris tendered him a farewell dinner at the Hotel Grand, and this honor fell to him as the first one ever paid to an American diplomat at any court.

Since his return, after spending some years in Germany and other continental countries in about 1875, Mr. Bigelow has been active in state affairs and in literary work, publishing

many works, and is now president of the New York Public Library Association, to which the bequests of Astor, Lenox, and Tilden are the foundation. The most elaborate library building is now being erected in Bryant Park, Forty-second Street, New York, which when completed will perhaps excel in appointments the United States government library building at Washington, D. C. With all these activities and honors, and since 1817, he appears before you as one who is able and will for a long time exert his activities for the welfare of his country.

It gives me pleasure to present Hon. John Bigelow of the city of New York.





HON. JOHN BIGELOW.



## ADDRESS BY HON. JOHN BIGELOW, NEW YORK.

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Mr. Bigelow expressed his surprise at Mr. Richmond's introduction, and said :

*Fellow Citizens, Friends, Cousins, Uncles, Aunts, Nieces, etc.:*

When I read a few days since, in one of the public prints, that I was to deliver an "address" here today, I was reminded of an incident occurring in the early days of the republic, which will serve in a measure to explain my present embarrassment.

A family of emigrants from the East — from Marlborough, for aught I know, for Marlborough seems, like Scotland, to have always been regarded as a good place to emigrate from — arrived one day at a roadside inn on their way in quest of a new home in the virgin soil of the Great West, in which "to grow up with the country." While the only effective man of the party was preparing dinner for his horses, the keeper of the hostel was taking an inventory of the contents of the prairie schooner which the horses had brought to his door. After noting a wife, two or three children, bedding for the crowd, agricultural implements, carpenters' tools, a few pieces of furniture, finally, in the farthest corner, he discovered a decrepit old man who seemed likely to reach a new home in the skies before he could reach one in the wilderness toward which he was traveling. When the publican's eyes fell on him, he exclaimed to the driver of the team:

"What on airth are you going to do with this old man out in the per-ai-er-ie?"

"What, that old man?" was the reply; "why, he is our great card; we are going to open our new cemet'ry with him."

I suppose any of you can appreciate better than I the humor disguised in this one of the varieties of ways in which an old man may be made useful to the last.

Knowing as we all do what an address is understood to signify to any New England audience, you should hardly have expected any thing of that sort from one of my age. Besides, we are not assembled today to open a new cemetery, for you have here already a venerable repository for the dead in which are reposing the mortal remains of more than five generations of your kinspeople and neighbors. Instead of opening a new cemetery, we are here today to open that old one, and to invite the immortal spirits of those whose mortal remains are lying there, to be with us, to refresh and strengthen us by the remembrance of their virtues, and of the numberless communities in all quarters of the globe impregnated by their example.

These revelations will be delivered to you by the various speakers, whom it will presently be my privilege to introduce to you. Before taking my seat, however, I may as well make what little farther contribution to the exercises of this occasion can reasonably be expected from one not to the manner born. I will allow myself to say a few words about the only native of Marlborough I can pretend to have ever personally known since I was seven or eight years of age, until a few hours visit here a year ago.

My father, Asa Bigelow, was born in this town on the 18th of January, 1779, and died on the 12th of February, 1850, at Malden, in his seventy-first year. On the 18th of February, 1802, he was married to Lucy Isham, of Colchester, Conn., by the Reverend Salmon Cone; she in her twenty-second and he in his twenty-third year.

My father had three brothers and three sisters. Of these, my namesake, John D., who lived to the goodly age of a century, and his brother Isaac, lived and died in Marlborough. David settled in Vermont and Erastus in Union Village, Washington Co., New York. One of the sisters married John Sears, a Baptist clergyman, and moved to western New York; the other two sisters were settled in this town and are represented here today by their offspring.

My father soon after his marriage migrated to what is now known as the town of Saugerties, then an obscure village near the banks of the Hudson River, on what was known in my youth as the Sawyers' Creek, where to a general country

store he added the business of freighting and forwarding the produce of the neighborhood to New York. He secured the first post-office service for the village of Saugerties, and was himself its first postmaster. He was appointed by President Jefferson.

In 1808 he joined his father-in-law, Samuel Isham, in purchasing 200 acres of land lying directly on the North River, for which they paid \$6,000, and built a frame store on it. Between 1807 and 1811 he sold his property in the village of Saugerties, and in 1813 moved with his family on to his new purchase, and practically, with his father-in-law, laid the foundations of the village called Bristol. The name some ten years later was changed to Malden, when on application for a post-office there by my father it was objected that there was a Bristol office in our state already. My father's clerk, Mr. Calkins, was appointed the first postmaster in Malden, by President John Quincy Adams.

In Bristol my father pursued his mercantile and forwarding business in partnership with his father-in-law until 1818, when he handed that business over to his father-in-law and his brothers-in-law, Charles and Giles Isham, and he established himself in the same business on some property a quarter of a mile farther north, and built a stone store, which is still standing, and which has been occupied since he retired from business as the office of the Bigelow Blue Stone Company.

His motives for leaving Saugerties were of a character which perhaps this is not an unsuitable occasion for me to dwell upon a little.

In the first place, the Saugerties Creek, in and out of which his sloops had to pass, was very much obstructed by sand banks that were always changing. The modern taste for river and harbor improvements had not yet been developed at Washington, and my father concluded that the business he was trying to conduct required better facilities than he had, and that they were to be found on the banks of the river at Bristol, where the water was always deep enough for the largest river boats. But it is doubtful if he would for that motive alone have abandoned Saugerties.

Between the years 1790 and 1800 Captain Andrew Brink

of Saugerties had built what was, for those days, a large sloop, which he named, after a favorite sister, the *Maria*. The captain's father had many years before established a scow ferry across the river, from his door at the mouth of the Saugerties Creek to Chancellor Livingston's house nearly opposite; and when he had built his new sloop he immediately secured from the chancellor the transportation of the products of his manor to market. During the ten years that Captain Brink sailed the *Maria*, Livingston was a frequent passenger. He had been experimenting with steam before he went as minister to France in 1801, and while there had been interested in the little steamboat that Robert Fulton had put on the Seine in 1804, but which had broken down. The men became very intimate, and Fulton later married a niece of the chancellor. Thus he came to be a friend and welcome guest at Clermont, the home of Livingston. In the cabin of the *Maria* the chancellor and Fulton often discussed the problem of steam navigation as a more reliable power than the wind, and Captain Brink, as a practical navigator, was admitted to their councils.

It was finally decided that they should make a new attempt to solve the problem of steam navigation. Livingston was to furnish the capital, Fulton was to obtain from Scotland a Watts engine of twenty horse power with a copper boiler, and direct the construction of the boat, while Brink was to furnish such practical details as would insure the kind of vessel suited to the navigation of the Hudson.

The latter part of the year 1806, and until the summer of 1807, was occupied by the contrivance of this boat and the engines. On the morning of the 3d of August, 1807, and only four years after the event we are celebrating today, the new boat with its copper boiler bubbling and hissing lay at a pier in the North River — a long, narrow vessel with two masts for sails, a low cabin on each side of the deck, a revolving wheel on either side with ten paddles, uncovered. On the pier a jeering crowd of spectators were exchanging cheap witticisms with each other at the expense of Fulton and his associates. When the order came to start, and they saw the wheels begin to turn and the boat to move away up the river, they began to realize that the joke was neither on Fulton nor his captain.

Fulton's boat, named the *Clermont*, after the chancellor's residence on the Hudson, left New York at one o'clock in the afternoon of Monday, August 3d, and reached *Clermont* at one o'clock on Tuesday. The 110 miles had been covered in just twenty-four hours.

Fulton went ashore to spend the night with Livingston, while Captain Brink went to his father's on the opposite bank at Saugerties to redeem a promise he had made his wife. She had been in the habit of laughing at his enthusiasm about sailing to Albany by steam, but he replied to her that he would soon go to Albany in command of a steamboat, and stop there and take her along with him. Her reply was: "When I see you and Mr. Fulton driving a boat with a tea-kettle I will believe it." The captain kept his promise, and took his wife with him the next day to Albany, where he arrived at four in the afternoon on the first steamer that ever vexed the waters of the Hudson.

In October of that year the *Clermont* was put on the river as a regular liner, the first, I believe, in the world, for commercial purposes, and was advertised to sail from Paulus' Hook Ferry, a point now familiar to New Yorkers as the foot of Courtland Street.

Benjamin Myer Brink, a descendant of the captain of the *Maria*, has now in his possession the letter in which Robert Fulton, the captain of the *Clermont*, gave instructions in regard to the way in which the new vessel was to be managed. I quote it at length here, both for its peculiar interest and because I may safely assume that none of my hearers has ever seen it.

New York, Oct. 9, 1807.

Capt. Brink:—

Sir—Inclosed is the number of voyages which is intended the Boat should run this season. You may have them published in the Albany papers.

As she is strongly mann'd and every one except Jackson under your command, you must insist on each one doing his duty or turn him on shore and put another in his place. Everything must be kept in order, everything in its place, and all parts of the Boat scoured and clean. It is not sufficient to tell men to do a thing, but stand over them and make them do it. One pair of quick and good eyes is worth six pair of hands in a commander. If the Boat is dirty and out of order the fault shall be yours. Let no man be Idle when there is the least thing to do and make them move quick.

Run no risques of any kind when you meet or overtake vessels beating or crossing your way. Always run under their stern if there be the least doubt that you cannot clear their head by 50 yards or more. Give in the accounts of Receipts and expenses every week to the Chancellor. Your Most Obedient

Robt. Fulton.

My only excuse for dwelling at such length upon an event, memorable as it was, which has no apparent connection with Marlborough, is to do justice to the sagacity and foresight of my father, in transferring his business interests and household goods to Bristol on the banks of the Hudson, where he secured a deep-water harbor, within a year after the *Clermont* had demonstrated to the world that steam and not wind was the Neptune which future navigators were destined to worship, and that for his business he must be established where the steamers could land at his wharfs, which they soon did and continued to do while he remained in business.

My father and the Ishams brought with them to Bristol a fair proportion of the habits, the tastes, and the principles which in those days were rather peculiar to New England. They regarded the schoolhouse and the "meeting-house" and the Christian Sabbath, religiously discriminated by its use from other days of the week, as among the first necessities in a new settlement. They built the first schoolhouse in Bristol, to which I owe decidedly the best part of my earlier education, though I subsequently had the advantages of a high school and two colleges.

The country about Bristol had been settled by a Palatine colony from Holland. Early in the 18th century, and when my father settled there, low Dutch was the prevailing language in use. The nearest church to Bristol was at Katsban, nearly two miles distant, and was the first house of worship that I can remember to have ever entered. It was built of stone, was then over a hundred years old, and is still standing and used as a place of worship. The pastor, the Rev. Dr. Ostrander, was a Lutheran, and preached usually in Dutch, and every other Sunday in English.

As my parents and the Ishams were all trained in the Presbyterian communion, they were not entirely satisfied with Dominie Ostrander's theology, and still less with the necessity



of traveling two miles to enjoy it. It was not many years before they put their heads and purses together and built a very pretty church and parsonage. To this my father added an academy, which he placed in charge of a teacher also imported from Connecticut.

My father was about six feet two inches high, of unusual strength, and of exemplary habits. As early as 1824 he united with his brothers-in-law in discontinuing the sale of intoxicating beverages at their stores or offering them to their guests. At the same time they organized the first temperance society, I believe, in the county. How much this movement diminished intemperance in the county of Ulster I cannot say, but it certainly did protect the younger generation of our village from the temptations to intemperance and its incidents to a remarkable degree.

I visited Marlborough twice while in my teens, the first time with both my parents and the second time with my father alone, though I then met no one who, otherwise than in the spirit, can be with us today.

## ADDRESS BY HON. WILLIAM H. RICHMOND, OF SCRANTON, PA.

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*Ladies and Gentlemen, Fellow Citizens, and Guests of Marlborough:*

In speaking to you I can with propriety say fellow citizens, as I was born in this town in 1821, but have been a citizen of Pennsylvania more than sixty years, occasionally coming here. My father was William Wadsworth Richmond, son of John Richmond, who was born in West Brookfield, Mass., in 1767, and was married to Prudence Wadsworth of East Hartford, sixth in lineal descent from William Wadsworth, who came to Hartford with Rev. Hooker and the first settlers. They were married in 1795, and the same year settled in the parish of East Hampton, Conn.; and Dr. Richmond was the only physician in a district of some eight to ten miles in area.

The house where he lived, and died in 1821, is now standing, just at the right of the Congregational Church in East Hampton, and now appears the same as when I was a lad, with the exception of a veranda on the front. The house, with some alterations, where Dr. Field resides, some 500 feet distant, is the one located on the farm of my maternal grandfather, Nathaniel Bailey, who was married to Rachael Sears. Nathaniel Bailey was the son of Joshua Bailey and Ann Foote, the latter of the seventh generation from Nathaniel Foote, one of the first settlers of Wethersfield, Conn., about 1636. My father, soon after his marriage in 1819, settled in Marlborough, as a patron of Esq. Joel Foote, and resided in a cottage long since gone, which stood at the junction of the New London and Hartford turnpike where it crossed the north branch of Salmon River.

My father was a blacksmith, and his shops were connected with a factory for making wagons, window blinds, and other



HON. WILLIAM H. RICHMOND.



articles. This factory was managed by two men by the name of Manwarring. These shops were located just below the saw-fulling mills and cloth-dressing factory of Joel Foote, and the water power derived from the same mill-dam.

About 1825 or 1826, my father, believing the location more central, moved to what was called the Dean Farm, about three-quarters of a mile below this church. The house is now gone, and a smaller one is built on a part of the foundation, which stands on the old town road just beyond the junction with the turnpike where Mr. Lord now resides.

About this time David Kellogg was associated in business with my father, under the firm name of Richmond & Kellogg. They acquired the farms of Mr. Kellogg's father, near Jones Street, and had a foundry with blacksmithing shops. Part of this foundry is now standing, back from the road at the foot of this hill, and it obtained its water power by impounding the water of the small stream that crosses the road at the foot of this hill where we now are.

I remember that in 1831 or 1832 they had a contract with the late Mr. Charles Parker of Meriden, Conn., a prominent manufacturer, to make a quantity of castings for coffee mills, and I once went with Mr. Kellogg, who managed the farms, lumber, and transportation part of the business, to Meriden, some twenty-five miles, when we had four pairs of cattle before a large wagon loaded with castings, and when we returned, purchased pig iron at Middletown to bring home. This was a journey of a week, and the longest in my history at that time. About this date Marlborough was in a healthy and prosperous condition as to business in general: two or three four-horse post-coaches arriving each day at the hotel, to change teams on the way to New London and Hartford with United States mails east and west; two cotton mills, among the first in this country, in operation, I think, as early as 1810 to 1820; one principal gunmaking factory that employed many hands, and some smaller shops tributary to the larger. The principal owner of the gun factory was Col. Elisha Buell, who for many years had been proprietor of the hotel where our friend Miss Hall now has her summer home. Mr. Buell's son, Gen. Enos H. Buell, succeeded him about 1825 or 1830, for some years,

and afterwards different persons, whom I could name, succeeded him as late as 1850.

Col. Elisha Buell was the first postmaster I can remember, and the office came down in his family, and remained in it up to the death of the daughter of Gen. Enos H. Buell, Mrs. Edwin Warner, which occurred about five years ago. General Buell and others, about 1830 to 1835, were often engaged in buying horses and shipping them at New London to the West Indies and other places. Drove of cattle and sheep used to pass through the town, and their owners would buy such as were offered for sale. The ship timber, oak and hickory wood, that was hauled over the Middletown and Hebron turnpike to Middle Haddam up to and some time after 1837, brought back to Marlborough large sums of money, as previous to this date there were two shipyards at Middle Haddam and a number of vessels built every year, some quite large ones. A large amount of wood and chestnut rails were shipped to the city of New York and Long Island, which about 1835 had a population of over 200,000 dependent on wood for all heating purposes. The price of oak and hickory wood used to be six to seven dollars a cord on dock at Middle Haddam, and by the time it was placed before the door of the New Yorker, and sawed and split to proper sizes to use, it cost him twelve dollars or more per cord, and it is counted as taking two cords, or 256 cubic feet, of wood to supply the number of heat units of a ton of anthracite coal. Notwithstanding, now when the people of New York and others can have a ton of anthracite coal put in their coalbins for five or six dollars, they, through the newspapers, abuse the hardworking coal operators and producers, who expend large amounts of money in opening coal mines, building coal breakers and railroads to produce the coal, and call them by the euphonious name "Coal Barons."

A few months ago a large amount of enterprise was expended in telling the public how greatly the country was suffering by reason of the hard lot of the miners and laborers of the anthracite coal districts. Many of the miners in the Wyoming and Lackawanna fields own their own homes, as a result of their prudence, good habits, and industry, and were able to live six months while the anthracite coal interests were idle and



unproductive. Since production has been resumed, all users of anthracite are quite willing to put in their coal early in the season, and the result has been that coal at the rate of sixty millions per annum has been produced this summer and about three times the usual quantity in the summer season.

It was at Carbondale, Pa., in the year 1829, that the Delaware & Hudson Canal Co. began mining anthracite coal. The amount mined in that year was 7,000 tons. From Carbondale it was shipped over the gravity railroad sixteen miles to Honesdale, then by canal one hundred and eight miles to the Hudson River.

When I went to Pennsylvania in 1842, the amount of coal mined at Carbondale had reached 200,000 tons. Up to this date the whole production of anthracite in Schuylkill, Lehigh, and Wyoming coal fields amounted to some eleven hundred thousand tons. Now we are producing from these same fields at the rate of sixty million tons per annum. The coal-mine owner after sending a ton of coal from his land a hundred or a thousand feet or more under the same surface cannot get another ton from the same space; what he has left is a vacuum. But the tiller of the soil can get crop after crop with proper culture.

Before 1850 or 1860 little bituminous or soft coal had been mined, and its value was little known; now that is being mined and used to the amount of 160,000,000 or 170,000,000 tons per annum, and we mine the most coal of any nation. Marlborough, although she has no minerals that have been worked at a profit, has a very substantial base, as is shown and seen by all travelers. She has much good productive soil, and in the early part of the last century the town was noted as productive in agriculture. At this day, if her people would follow the habits of industry of the early days, the fields here could be made to produce largely.

Not long after 1830 it was thought that this country had established the cotton manufacturing interests on a solid basis. The subject of silk manufacturing was introduced, and with the view, I suppose, of being entirely independent of France and other continental countries — the silk worm and the mulberry tree on which it feeds were introduced. I believe Connecticut

and New Jersey were most interested of any of the states, and many people of these states were engaged in raising a species of mulberry (*Morus multicaulis*) for feeding the worm to produce silk, and with the view of producing the silks needed by this country.

The raising and speculating in these mulberry trees, which in two or three years' growth attained a height of six or eight feet or more, with large leaves, on which the worm could be fed and make the cocoon from which the silk was reeled, had become wonderfully attractive and speculative, so that in 1837, when President Andrew Jackson caused the deposits to be removed from the United States Bank, a most severe panic came to the country. Persons who had fortunes made, as supposed, in the production of the mulberry tree, and in silk manufacturing, were prostrated financially, and there was no revival until after the Henry Clay protective tariff bill, passed in the Congress of 1841-2. Not till then did the people of this country take courage and hope for more prosperous times, which came slowly from this time, and there was no very severe panic again until 1857. My father suffered financial reverses by reason of the mulberry speculations and other causes, from which he never recovered. He died early in 1843.

After a time the silk industry was revived in this state, and you have now the Cheney Manufacturing Co., the largest in the country, which dates back to the earliest days of the business; and I am told that through their friendly interest in this celebration we witness their courtesies in the beautiful display of drapery in this church. Now this country is producing silks to the amount of fifty to sixty million dollars per annum, and, I believe, more than half the quantity consumed.

Fifty years ago, or more, it was said of the Connecticut Yankee that you would find him traveling anywhere in the known world, and if not peddling clocks, he was soliciting subscriptions to very instructive, useful books; no book of doubtful teachings, for he had been taught in his early days to read the Bible in the public schools, as children should be in this age. If you did not want his book he would just as soon trade jackknives with you, if yours had a more elegant and tasty handle. Should he happen to have in view the selection

of a wife, the first idea or inquiry would be: "Is she handsome? Is she a good cook?" He would not make the inquiry to learn if she had a good bank account, and interest money enough coming to supply wood for the kitchen fire. No, he could supply the wood and do the milking, unless he had to go to the war, or had some urgent project he must follow.

Connecticut, though one of the smallest states in area in the Union, has produced a large share of men who have gained prominence in affairs of the country, and, when we follow the migration west, it is found the important public improvements have been promoted and guided by men from this state. Notably northeastern Pennsylvania, the mining, iron, and steel interests, and the building of railroads, all have had the benefit of capital and of the experience of men from the eastern states. A family of three or four sons, by name of Phelps, from Simsbury, Conn., were early in that section; one, John Jay Phelps, who, in 1840 or earlier, associated with Amos R. Eno, formerly from Simsbury, or near there, was among the noted wholesale drygoods merchants of the city of New York. Mr. Phelps retiring as early as 1845, with William E. Dodge and others, the late Moses Taylor, and the Scrantons from Connecticut; Col. George Seldon, Joseph H. and Mr. William Henry, were the men who developed the iron, steel, and coal interests about Scranton, Pa., and built the Lackawanna & Western Railroad.

Later comes J. P. Morgan, born in Hartford, who in the last two decades has led in many financial undertakings of note as projector and underwriter, and the formation of a trust with capital of a billion or two dollars seems of small account to him. I suppose if some of his friends in the British Islands should suggest the combination of a trust including the business of those islands and Continental Europe, Asia, and Africa, he would undertake to underwrite the company, if they would exclude the Turkish Empire.

It has been intimated in the past that Marlborough was becoming a slow town, but surely if any such sentiment has gone abroad it will soon be corrected, for here this day the good people are celebrating the one hundredth anniversary of the organization of the town, a full week ahead of that western

city, Chicago, which is counted the fast city of the republic, and whose people are now just getting together a fund of a hundred thousand dollars for the purpose of celebrating their hundredth anniversary on September 1st.

Surely the visitors and inhabitants of this town are to be congratulated for the bountiful care in everything pertaining to this anniversary, and the history that will be recorded and go to the generations that follow us, it is to be hoped, will be for the welfare of all and will be cherished by all.



YE TOWN OF HEBRON.  
Drawn By  
ISAAC PINNEY  
1744.

Original in State Library  
Ecclesiastical  
VOL VII.

## APPENDIX.

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*Anno Regni Regis Georgii secundi decimo-nono.*

AT A GENERAL ASSEMBLY HOLDEN AT NEW HAVEN IN HIS MAJESTIES ENGLISH COLONY OF CONNECTICUT IN NEW ENGLAND IN AMERICA, ON THE SECOND THURSDAY OF OCTOBER, (BEING THE 10TH DAY OF SAID MONTH,) AND CONTINUED BY SEVERAL ADJOURNMENTS UNTIL THE 25TH DAY OF THE SAME MONTH, ANNOQUE DOMINI 1745. THE FOLLOWING RESOLUTION WAS PASSED:

Upon the memorial of Samuel Buel, Abraham Skinner and sundry other persons, of whom some live towards the south-eastern parts of the parish of Eastberry, some on the western parts of Hebron, and others on some parts of the first and third societies in Colchester nearest adjoyning to said parts of Eastberry and Hebron, representing that it is convenient and needful for them to be united together so as to become a distinct parish, and praying a committee to view and report their circumstances, &c.:

Resolved by this Assembly, that Roger Wolcott junr, Esqr, Mr. Daniel Bissell, of Windsor, and Mr. Hezekiah May, of Weathersfield, be and they hereby are appointed, impowered and directed, to repair to and upon the places situated as above-said and inhabited by the memorialists, and give legal notice to all persons concerned, and upon due hearing all parties or persons therein interested, and enquiry into their circumstances, to make report on the premises to this Assembly at their sessions at Hartford in May next.

*Colonial Records of Connecticut, Vol. IX, Page 180.*



AT A GENERAL ASSEMBLY HOLDEN AT HARTFORD IN THE COUNTY OF HARTFORD IN HIS MAJESTIES ENGLISH COLONY OF CONNECTICUT IN NEW ENGLAND IN AMERICA, ON THE SECOND THURSDAY OF MAY, BEING THE 14TH DAY OF SAID MONTH, AND CONTINUED BY SEVERAL ADJOURNMENTS UNTIL THE 5TH DAY OF JUNE NEXT FOLLOWING, ANNO REGNI REGIS GEORGII SECUNDI MAGNÆ BRITANNIÆ & C. VIGESSIMO, ANNOQUE DOMINI 1747, THE FOLLOWING RESOLUTION WAS PASSED:

Upon the memorial of Epaphras Lord, Esqr, William Buel and others, representing that they belonged some to the first society in Colchester, some within the town of Hebron, some within the second society in Glassenbury, and some of them within the third society in said Colchester, and that they lived at a great distance from the several places of publick worship where they respectively belong; and praying to be made a distinct ecclesiastical society, and to have bounds and limits according to a certain plan and report of Messrs. Roger Wolcott junr, Esqr, Mr. Daniel Bissell and Hezekiah May, who were appointed a committee to view the circumstances of the memorialists, &c.; which bounds and limits are as follows, *viz*: Beginning at the northeast corner of Middletown bounds, and from thence a line drawn northerly to the northwest corner of David Dickinson's land in Eastberry, and from thence eastward to the northwest corner of a lot of land on which Daniel Chamberlain's barn stands, and from thence to run near east on the north side of said Chamberlain's land until it meet with Hebron west line, and from thence southerly to the northwest corner of a farm of land on which the widow Lucy Talcott now dwells, and from thence a straight line to the road at Daniel Root's, and from thence on a straight line to the riding place over Fawn Brook, being at the northeast corner of the land of Joseph Phelps junr, and from thence southerly as the brook runs until it comes to the riding place passing from Joseph Kellogg's over said brook to the Pine Hill, and from thence a straight line to Mr. John Adams's farm to the southeast corner by the country road, including said farm, and from the most southerly part of said farm a west line to Middletown east bounds, then

northerly by Midletown line to the first-mentioned corner: Resolved by this Assembly, that the memorialists and all such as do or shall live within the bounds and limits above described shall be a distinct ecclesiastical society, with powers and privileges as other ecclesiastical societies in this Colony are invested with, and the same shall be known and distinguished by the name of Marlborough. And all those inhabitants within the aforesaid limits that are within the bounds of Eastbury shall contribute their several proportions of parish charges in said Eastbury for the space of four years next ensuing.

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